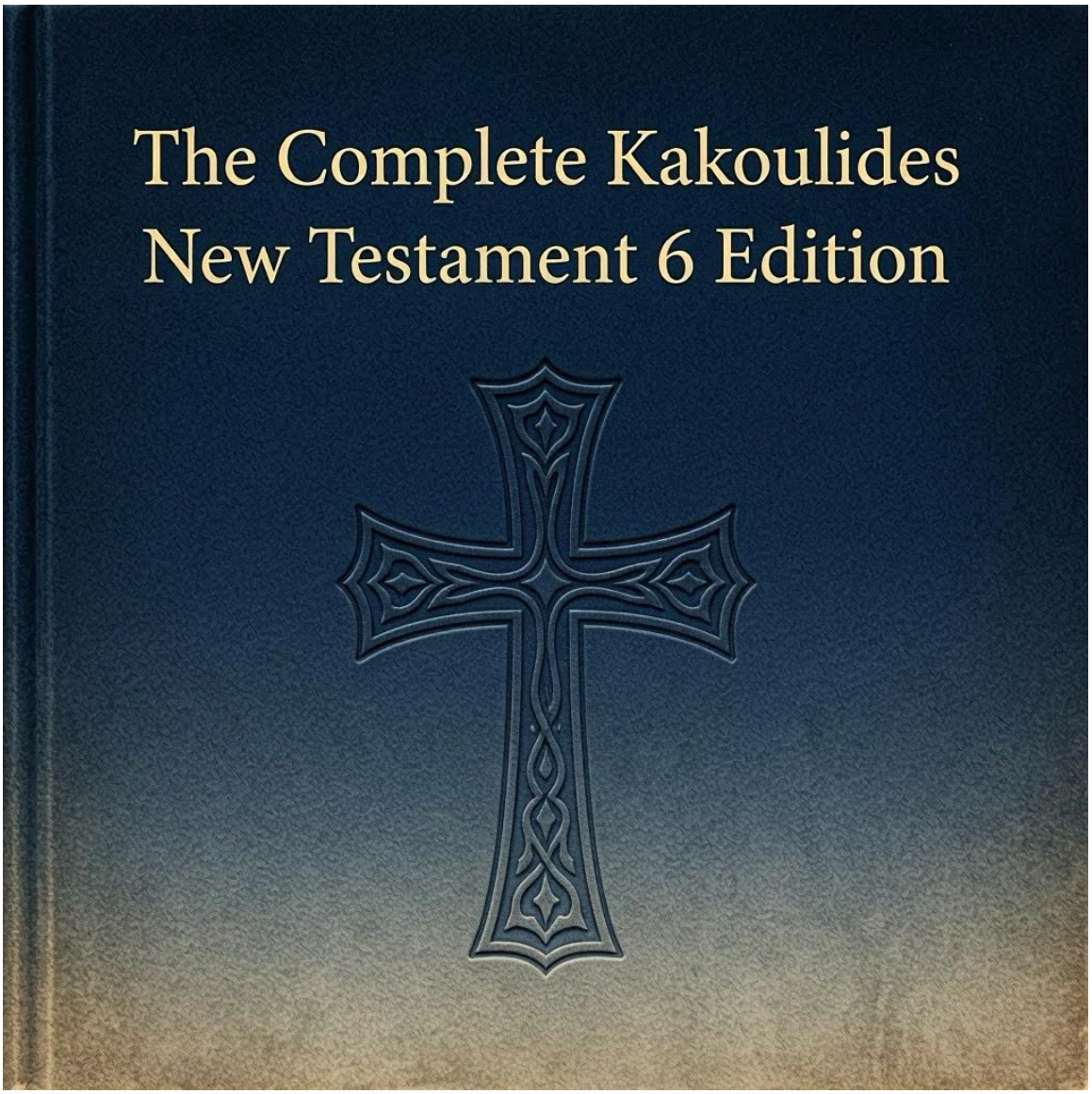


Preface to the Complete Kakoulides New Testament — Sixth Edition

The Complete Kakoulides New Testament represents the culmination of many years of labor, loss, perseverance, and devotion to Scripture. This translation began with sincere desire, endured through hardship, and grew through continuous refinement. My first attempt was lost when the home I was renting burned down, destroying my laptop and all my work. A second attempt progressed further—six epistles and four chapters of Matthew—before it was halted by my late wife's battle with cancer and the season of grief that followed.

By God's grace, I was eventually able to resume the work. Each edition reflects not only improvements in translation but also the spiritual and scholarly growth that accompanied the process.

Translation Approach and Sources

This New Testament is designed as both a translation and a study Bible. It incorporates extensive notes drawn from:

Jewish sources, including the Mishna, Talmud

Old Testament quotations, to illuminate New Testament references

Early Church Fathers

Reformers

Ancient writers

Textual variants and manuscript traditions

Multiple Greek editions were consulted, including the Textus Receptus, Elzevir, Tischendorf, Westcott–Hort, and modern critical texts. Other English translations—WEB, KJV, Young, William, ASV, Darby, and more—were compared throughout. In places where thia translator did not translate directly from Greek, the WEB was used for comparison.

The notes are apologetic in nature, explaining why this certain translation choices were made. For example, in John 17:3, I include Jesus with the Father as "the only true God," and the accompanying note explains why this rendering is linguistically and theologically possible.

All translation and notes are released into the public domain, free for anyone to copy, quote, or distribute.

Development Across Editions

First Edition (2025)

The initial release established the foundation: translation, notes, and extensive cross-references.

Second Edition (2025)

Additional notes were added, and the Book of Revelation was presented twice—once in its traditional order and once reorganized into the Parallel-Numbered Judgments View. No words or sentences were added or removed; the reorganization simply allows readers to see the judgments in parallel.

Third Edition

Corrections were made, more notes added, maps included, and an illustration of the Temple was provided for Acts, Luke, and Matthew. Several ancient sources were added as well.

Fourth Edition

Further corrections, additional references, and missing prefaces were supplied. Translation work continued with renewed care.

Fifth Edition

More notes were added to clarify my reasoning behind certain passages, ensuring that—even if I were offline—readers would still understand the thought process behind each translation choice. Additional writings from the Early Church Fathers, Reformers, and Jewish sources were included.

Sixth Edition

This greatly expanded edition incorporates even more early Christian, Jewish, and ancient sources, all translated. It represents the fullest expression of the project and, Lord willing, the final major revision.

Closing Word

My hope is that this New Testament will serve as a valuable resource for your

biblical studies. Whether or not you agree with every interpretive note or the Parallel-Numbered Judgments View of Revelation, I trust you will benefit from the extensive references, quotations, and explanations provided. I thank God for granting me the strength to finish it.

Harris Kakoulides

Host of Mr. Kakoulides and the Bible Podcast

Pastor, Kensington, Philadelphia PA

PAPYRI The following Greek manuscripts are written with capital letters on papyrus

Symbol Name Century with the following content: Contents Kind of Text

p1 Third Century with the following content: Gospels which are Alexandrian kind of text

p3 Sixt or Seventh Century with the following content: Gospels which are Alexandrian kind of text

p4 Third Century with the following content: Gospels which are Alexandrian kind of text

p5 Third Century with the following content: Gospels which are Alexandrian kind of text

p6 Fourth Century with the following content: Gospels

p8 Fourth Century with the following content: Acts which are Alexandrian kind of text

p13 Third or Fourth Century with the following content: Pauls Letters which are Alexandrian kind of text

p16 Third or Fourth Century with the following content: Pauls Letters which are Alexandrian kind of text

p18 Third or Fourth Century with the following content: Revelation which are Alexandrian kind of text

p15 Third Century with the following content: Pauls Letters

p21 Fourth or Fifth Century with the following content: Gospels

p22 Third Century with the following content: Gospels which are Alexandrian kind of text

p23 early Third Century with the following content: Other Letters which are Alexandrian kind of text

p24 Fourth Century with the following content: Revelation which are Alexandrian kind of text

p25 late Fourth Century with the following content: Gospels which are Western kind of text

p26 c.600AD Pauls Letters

p27 Third Century with the following content: Pauls Letters which are Alexandrian kind of text

p30 Third Century with the following content: Pauls Letters

p33 Sixth Century with the following content: Acts

p37 Third or Fourth Century with the following content: Gospels which are Caesarean kind of text

p39 Third Century with the following content: Gospels which are Alexandrian kind of text

p40 Third Century with the following content: Pauls Letters which are Alexandrian kind of text

p41 Eight Century with the following content: Acts which are Western kind of text

p43 Seventh or Eight Century with the following content: Revelation

p45 Chester Beatty I Third Century with the following content: Gospels which are Caesarean kind of text

p45 Chester Beatty I Third Century with the following content: Acts which are Alexandrian kind of text

p46 Chester Beatty II c.200AD Pauls Letters which are Alexandrian kind of text

p47 Chester Beatty Third Century with the following content: late Third Century with the following content: Revelation which are Alexandrian kind of text

p48 late Third Century with the following content: Acts which are Western kind of text

p49 late Third Century with the following content: Pauls Letters

p50 Fourth or Fifth Century with the following content: Acts which are Alexandrian kind of text

p51 Oxy. 2157 c.400AD Pauls Letters

p59 Colt 3 Seventh Century with the following content: Gospels

p60 Colt 4 Seventh Century with the following content: Gospels

p61 Colt 5 c.700AD Pauls Letters

p63 c.500AD Gospels

p64 c.200AD Gospels

p65 Third Century with the following content: Pauls Letters which are Alexandrian kind of text

p66 Bodmer ii c.200AD Gospels which are Alexandrian kind of text

p67 Second or Third Century with the following content: Gospels

p70 Oxy. 2384 Third Century with the following content: Gospels

p72 Bodmer Seventh Century with the following content: , Eight Century with the following content: Third or Fourth Century with the following content: Other Letters which are Alexandrian kind of text

p74 Bodmer Seventeenth Century with the following content: Seventh Century with the following content: Acts and Other Letters

p75 Bodmer Fourteenth Century with the following content: , Fifteenth Century with the following content: Third Century with the following content: Gospels which are Alexandrian kind of text

p76 Sixth Century with the following content: Gospels

p85 Fourth or Fifth Century with the following content: Revelation

UNCIALS The following Greek manuscripts are written with capital letters on parchment
S Sinaiticus* Fourth Century with the following content: Gospels, Acts, Pauls Letters, Other Letters and Revelation which are Alexandrian kind of text
Manuscript Sinaiticus is abbreviated in this book by the letter S, following the lead of Burton Throckmorton's +Gospel Parallels+. The traditional abbreviation is the Hebrew letter Aleph א.
The manuscript traditionally abbreviated by S is noted in this book by its number 028.
Sa Sinaiticus corrector Fourth Century
Sb Sinaiticus corrector Sixth Century
Sc Sinaiticus corrector Seventh Century

A Alexandrinus Fifth Century with the following content: Gospels which are Byzantine kind of text
A2 Alexandrinuscorrector Acts, Pauls Letters,Other Letters and Revelation which are Alexandrian kind of text

B Vaticanus Fourth Century with the following content: Gospels, Acts, Pauls Letters and Other Letters which are Alexandrian kind of text
B2 Vaticanus corrector Fourth Century
B3 Vaticanus corrector Tenth Century

C Ephraemi Rescriptus Fifth Century with the following content: Gospels, Acts, Pauls Letters, Other Letters and Revelation which are Alexandrian kind of text* (mixed text)
C2 Ephraemi Rescriptus corrector Sixth Century
C3 Ephraemi Rescriptus corrector Ninth Century

D Bezae Cantabrigiensis Fifth or Sixth Century with the following content: Gospels, Acts, Other Letters which are Western kind of text
D Claromontanus Sixth Century with the following content: Pauls Letters which are Western kind of text
D Claromontanus (copy) Abschrift Ninth Century with the following content: Pauls Letters which are Western kind of text

E Eight Century with the following content: Gospels which are Byzantine kind of text
E Laudinus Sixth Century with the following content: Acts and Other Letters which are Western kind of text

F Ninth Century with the following content: Gospels which are Byzantine kind of text
F Ninth Century with the following content: Pauls Letters which are Western kind of text

G Ninth Century with the following content: Gospels which are Byzantine kind of text
G Boernerianus Ninth Century with the following content: Pauls Letters which are Western kind of text

H Ninth Century with the following content: Gospels which are Byzantine kind of text
H Ninth Century with the following content: Acts which are Byzantine kind of text
H Euthalianus Sixth Century with the following content: Pauls Letters which are Alexandrian kind of text

I Fifth Century with the following content: Pauls Letters which are Alexandrian kind of text
K Ninth Century with the following content: Gospels which are Byzantine kind of text
K Ninth Century with the following content: Acts, Pauls Letters and Other Letters which are Byzantine kind of text

L Eight Century with the following content: Gospels which are Alexandrian kind of text
L Ninth Century with the following content: Acts and Pauls Letters which are Byzantine kind of text

M Ninth Century with the following content: Gospels which are Byzantine kind of text
N Sixth Century with the following content: Gospels which are Caesarean kind of text?
O Sixth Century with the following content: Gospels which are Caesarean kind of text

P Sixth Century with the following content: Gospels which are Byzantine kind of text
P Ninth Century with the following content: Acts which are Byzantine kind of text
P Ninth Century with the following content: Pauls Letters, Other Letters and Revelation which are Alexandrian kind of text

Q Fifth Century with the following content: Gospels which are Alexandrian kind of text
R Sixth Century with the following content: Gospels
T Fifth Century with the following content: Gospels which are Alexandrian kind of text
U Ninth Century with the following content: Gospels which are Caesarean kind of text?
W Freer Gospels Fifth Century with the following content: Gospels: Matthew which are Byzantine kind of text
Mark 1:1-5:30 which are Western kind of text
Mark 5:31-16:20 which are Caesarean kind of text
Luke 1:1-8:12 which are Alexandrian kind of text
Luke 8:13-24:53 which are Byzantine kind of text
John which are Alexandrian kind of text

X Tenth Century with the following content: Gospels which are Alexandrian kind of text
Y Ninth Century with the following content: Gospels which are Byzantine kind of text
Z Sixth Century with the following content: Gospels which are Alexandrian kind of text
028 949AD Gospels which are Byzantine kind of text
046 Tenth Century with the following content: Revelation which are Byzantine kind of text
048 Fifth Century with the following content: Acts, Pauls Letters and Other Letters which are Alexandrian kind of text
051 Tenth Century with the following content: Revelation which are Byzantine kind of text
052 Tenth Century with the following content: Revelation which are Byzantine kind of text
058 Fourth Century with the following content: Gospels
059 Fourth or Fifth Century with the following content: Gospels which are Alexandrian kind of text
060 Sixth Century with the following content: Gospels which are Alexandrian kind of text
061 Fifth Century with the following content: Pauls Letters
062 Fifth Century with the following content: Pauls Letters
064 Sixth Century with the following content: Gospels
065 Sixth Century with the following content: Gospels
066 Sixth Century with the following content: Acts which are Western kind of text
067 Sixth Century with the following content: Gospels
068 Fifth Century with the following content: Gospels
070 Sixth Century with the following content: Gospels
073 Sixth Century with the following content: Gospels
074 Sixth Century with the following content: Gospels
078 Sixth Century with the following content: Gospels
079 Sixth Century with the following content: Gospels
081 Sixth Century with the following content: Pauls Letters which are Alexandrian kind of text
082 Sixth Century with the following content: Pauls Letters

083 Sixt or Seventh Century with the following content: Gospels
084 Sixth Century with the following content: Gospels
085 Sixth Century with the following content: Gospels
086 Sixth Century with the following content: Gospels
088 Fifth or Sixth Century with the following content: Pauls Letters which are Alexandrian kind of text
090 Sixth Century with the following content: Gospels
091 Sixth Century with the following content: Gospels
092b Sixth Century with the following content: Gospels
099 Seventh Century with the following content: Gospels
0106 Seventh Century with the following content: Gospels
0110 Sixth Century with the following content: Gospels
0112 Sixt or Seventh Century with the following content: Gospels
0113 Fifth Century with the following content: Gospels
0121b Tenth Century with the following content: Pauls Letters
0124 Sixth Century with the following content: Gospels
0125 Fifth Century with the following content: Gospels
0130 Ninth Century with the following content: Gospels
0141 Tenth Century with the following content: Gospels
0159 Sixth Century with the following content: Pauls Letters
0163 Fifth Century with the following content: Revelation
0165 Fifth Century with the following content: Acts
0169 Fourth Century with the following content: Revelation which are Alexandrian kind of text
0170 Fifth or Sixth Century with the following content: Gospels
0171 Fourth Century with the following content: Gospels which are Western kind of text
0172 Fifth Century with the following content: Pauls Letters
0179 Sixth Century with the following content: Gospels
0180 Sixth Century with the following content: Gospels
0181 Fourth or Fifth Century with the following content: Gospels
0190 Sixth Century with the following content: Gospels
0191 Sixth Century with the following content: Gospels
0198 Sixth Century with the following content: Pauls Letters
0202 Sixth Century with the following content: Gospels
0206 Fourth Century with the following content: Acts and Other Letters
0207 Fourth Century with the following content: Revelation which are Alexandrian kind of text
0208 Sixth Century with the following content: Pauls Letters
0220 Third Century with the following content: Pauls Letters which are Alexandrian kind of text
0221 Fourth Century with the following content: Pauls Letters
0223 Sixth Century with the following content: Pauls Letters
0226 Fifth Century with the following content: Pauls Letters
0229 Eight Century with the following content: Revelation
0232 Fifth or Sixth Century with the following content: Acts and Other Letters
0237 Sixth Century with the following content: Gospels
0242 Fourth Century with the following content: Gospels
0250 Eight Century with the following content: Gospels
Gamma Tenth Century with the following content: Gospels which are Byzantine kind of text
Delta Ninth Century with the following content: Gospels which are Alexandrian kind of text
Theta Ninth Century with the following content: Gospels Caesarean
Lambda Ninth Century with the following content: Gospels Caesarean?
Xi Eight Century with the following content: Gospels which are Alexandrian kind of text
Pi Ninth Century with the following content: Gospels which are Byzantine kind of text
Phi Sixth Century with the following content: Gospels Caesarean
Psi Eight or Ninth Century with the following content: Gospels, Acts, Pauls Letters and Other Letters which are Alexandrian kind of text

Psi Eight Century or Ninth Century with the following content: exceptions are parts of Luke and John Byzantine

MINUSCULES The following Greek manuscripts are written with small letters on parchment
ƒ family 1* Twelfth to Fourteenth Century with the following content: Gospels Caesarean
Family 1 includes four manuscripts of similar readings, the markings of ƒ and ƒ3 are given to indicate Acts reading within Acts family that is different from the Byzantine text, even if it is found in only one manuscript!

ƒ3 family 13* Eleventh to Thirteenth Century with the following content: Gospels Caesarean
family 13 includes twelve manuscripts of similar readings; the markings of ƒ and ƒ3 are given to indicate Acts reading within Acts family that is different from the Byzantine text, even if it is found in only one manuscript!

1 Twelfth Century with the following content: Revelation
4 Thirteenth Century with the following content: Gospels
4 Fifteenth Century with the following content: Acts, Pauls Letters and Other Letters
28 Eleventh Century with the following content: Gospels Caesarean
33 Ninth Century with the following content: Gospels, Acts, Pauls Letters and Other Letters which are Alexandrian kind of text
61 Sixteenth Century with the following content: Gospels, Acts, Pauls Letters, Other Letters and Revelation (Revelation) which are Alexandrian kind of text
80 Twelfth Century with the following content: Gospels
81 Eleventh Century with the following content: Acts, Pauls Letters and Other Letters which are Alexandrian kind of text
88 Twelfth Century with the following content: Acts, Pauls Letters,Other Letters and Revelation (Pauls Letters) which are Western kind of text
94 Twelfth Century with the following content: Revelation which are Alexandrian kind of text
104 Eleventh Century with the following content: Acts, Pauls Letters,Other Letters and Revelation which are Alexandrian kind of text
142 Eleventh Century with the following content: Gospels, Acts, Pauls Letters and Other Letters
157 Twelfth Century with the following content: Gospels Caesarean
162 1153AD Gospels
221 Tenth Century with the following content: Acts, Pauls Letters and Other Letters
225 1192AD Gospels
234 1278AD Gospels, Acts, Pauls Letters and Other Letters
241 Eleventh Century with the following content: Gospels, Acts, Pauls Letters, Other Letters and Revelation (Revelation) which are Alexandrian kind of text
273 Thirteenth Century with the following content: Gospels
274 Tenth Century with the following content: Gospels
296 Sixteenth Century with the following content: Gospels, Acts, Pauls Letters, Other Letters and Revelation
304 Twelfth Century with the following content: Gospels
323 Eleventh Century with the following content: Acts, Pauls Letters and Other Letters (Other Letters) which are Alexandrian kind of text
365 Thirteenth Century with the following content: Gospels, Acts, Pauls Letters and Other Letters
424 Eleventh Century with the following content: Acts, Pauls Letters,Other Letters and Revelation
424 c which are Alexandrian kind of text
429 Fourteenth Century with the following content: Acts, Pauls Letters and Other Letters
429 Fifteenth Century with the following content: Revelation
436 Eleventh Century with the following content: Acts, Pauls Letters and Other Letters
476 Eleventh Century with the following content: Gospels
481 Tenth Century with the following content: Gospels

522 1515AD Gospels, Acts, Pauls Letters, Other Letters and Revelation
565 Ninth Century with the following content: Gospels Caesarean
579 Thirteenth Century with the following content: Gospels which are Alexandrian kind of text
614 Thirteenth Century with the following content: Acts, Pauls Letters and Other Letters (in Acts) which are Western kind of text
629 Fourteenth Century with the following content: Acts, Pauls Letters and Other Letters
630 Fourteenth Century with the following content: Acts, Pauls Letters and Other Letters
636 Fifteenth Century with the following content: Acts, Pauls Letters and Other Letters
700 Eleventh Century with the following content: Gospels Caesarean
892 Ninth Century with the following content: Gospels which are Alexandrian kind of text
918 Sixteenth Century with the following content: Acts, Pauls Letters and Other Letters
945 Eleventh Century with the following content: Gospels, Acts, Pauls Letters and Other Letters
1006 Eleventh Century with the following content: Gospels and Revelation which are Alexandrian kind of text
1009 Thirteenth Century with the following content: Gospels
1010 Twelfth Century with the following content: Gospels
1175 Eleventh Century with the following content: Acts, Pauls Letters and Other Letters which are Alexandrian kind of text
1195 Twelfth Century with the following content: Gospels
1216 Eleventh Century with the following content: Gospels
1230 1124AD Gospels
1241 Twelfth Century with the following content: Gospels, Acts, Pauls Letters and Other Letters (Gospels) which are Alexandrian kind of text
1333 Eleventh Century with the following content: Gospels
1344 Twelfth Century with the following content: Gospels
1424 Ninth Century with the following content: /Tenth Century with the following content: Gospels, Acts, Pauls Letters and Other Letters
1506 1320AD Gospels and Pauls Letters
1546 Thirteenth Century with the following content: Gospels
1611 Twelfth Century with the following content: Acts, Pauls Letters,Other Letters and Revelation which are Alexandrian kind of text
1646 1172AD Gospels, Acts, Pauls Letters and Other Letters (Acts) which are Western kind of text
1739 Tenth Century with the following content: Acts which are Western kind of text
1739 Tenth Century with the following content: Pauls Letters and Other Letters which are Alexandrian kind of text
1841 Ninth Century with the following content: /Tenth Century with the following content: Acts, Pauls Letters,Other Letters and Revelation (Revelation) which are Alexandrian kind of text
1854 Eleventh Century with the following content: Acts, Pauls Letters,Other Letters and Revelation which are Alexandrian kind of text
1881 Fourteenth Century with the following content: Acts, Pauls Letters and Other Letters
1906 1056AD Pauls Letters
1962 Eleventh Century with the following content: Pauls Letters
1984 Fourteenth Century with the following content: Pauls Letters
1985 Sixteenth Century with the following content: Pauls Letters
2030 Twelfth Century with the following content: Revelation
2049 Sixteenth Century with the following content: Revelation
2050 1107AD Revelation
2053 Thirteenth Century with the following content: Revelation which are Alexandrian kind of text
2062 Thirteenth Century with the following content: Revelation
2071 1622AD Revelation
2081 Eleventh Century with the following content: Revelation
2148 Fourteenth Century with the following content: Gospels
2174 Fourteenth Century with the following content: Gospels

2318 Eighteenth Century with the following content: Acts and Other Letters
2329 Tenth Century with the following content: Revelation
2344 Eleventh Century with the following content: Acts, Pauls Letters,Other Letters and Revelation which are Alexandrian kind of text
2351 Tenth Century with the following content: Revelation which are Alexandrian kind of text
2377 Fourteenth Century with the following content: Revelation
2386 Eleventh Century with the following content: Gospels
2464 Tenth Century with the following content: Acts, Pauls Letters and Other Letters
2495 Fourteenth to Fifteenth Century with the following content: Gospels, Acts, Pauls Letters, Other Letters and Revelation
Byz Byzantine text* (mixed text) Gospels, Acts, Pauls Letters, Other Letters and Revelation Byzantine
Maj Majority text* (mixed text) Gospels, Acts, Pauls Letters, Other Letters and Revelation Byzantine
Maj(K) Koine manuscripts Revelation Byzantine
Maj(A) Andrean manuscripts Revelation which are Byzantine kind of text
Maj(B) Coptic manuscripts Revelation which are Byzantine kind of text
Maj(C) Complutensian manuscripts Revelation which are Byzantine kind of text
Lect lectionaries* gopo which are Byzantine kind of text

The following manuscripts are translations from Greek
lat Old Latin Fourth Century with the following content: -Thirteenth Century with the following content: Gospels, Acts, Pauls Letters, Other Letters and Revelation which are Western kind of text
vg Latin Vulgate Fourth or Fifth Century with the following content: Gospels, Acts, Pauls Letters, Other Letters and Revelation which are Western kind of text

syr Syriac
syr(c) Curetonian Syriac Fourth Century with the following content: Gospels which are Western kind of text* (mixed text)
syr(s) Sinaitic Syriac Fourth Century with the following content: Gospels which are Western kind of text* (mixed text)
syr(Pauls Letters) Peshitta Syriac Fifth Century with the following content: Gospels, Acts, Pauls Letters and Other Letters
syr(h) Harclean Syriac Seventh Century with the following content: Gospels, Acts, Pauls Letters, Other Letters and Revelation
syr(h_) above text with asterisks
syr(h)mg margin of Harclean text which are Western kind of text
syr(pal) Palestinian Syriac Fifth Century with the following content: Gospels, Acts, Pauls Letters and Other Letters (Gospels) Caesarean

cop Coptic Gospels, Acts, Pauls Letters, Other Letters and Revelation which are Alexandrian kind of text
cop(north) Bohairic Fourth Century with the following content: " which are Alexandrian kind of text
cop(south) Sahidic Third Century with the following content: " which are Alexandrian kind of text* (mixed text)
cop(Fayyumic) Fayyumic Fourth or Fifth Century with the following content: John

Author : Matthew

Date : 50 AD

Papias (70-155AD) in his fragments states {"Matthew put together the oracles of the Lord in the Hebrew language, and each one interpreted them as best he could. "}

Mark 2:14 NET As he went along, he saw Levi , the son of Alphaeus, sitting at the tax booth. "Follow me, " he said to him. And he got up and followed him.

The eyewitness testimony of Matthew: Matthew, also known as Levi, was one of the twelve apostles of Jesus. As an eyewitness to Jesus' ministry, teachings, and resurrection. Matthew would have had firsthand knowledge of the events he recorded in his Gospel. Matthew's account serves as a reliable source of information about Jesus, eliminating the need for an additional source like Q.We're not speaking about people that were alive a hundred or two hundred years after the events.

Mark 3:16-19 NET He appointed twelve: To Simon he gave the name Peter; to James and his brother John, the sons of Zebedee, he gave the name Boanerges (that is, “sons of thunder”); and Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot, who betrayed him.

Abraham To Christ—1997 BC - 4 BC

Matthew 1:1 The Scroll (book) of the ancestry (genealogy,family tree, lineage, generation) of Jesus the Messiah (Christ, Anointed one) , the Son (kinship) of David, the Son (kinship) of Abraham:

Irenaeus Against Heresies Book III states {"Matthew, again, relates His generation as a man, saying, "The book of the generation of Jesus Christ, the son of David, the son of Abraham;"}

Irenaeus Against Heresies Book III states {"even as God did promise David that He would raise up from the fruit of his body an eternal King, having made the same promise to Abraham a long time previously, says: "The book of the generation of Jesus Christ, the son of David, the son of Abraham"}

Fragments from the Lost Writings of Irenaeus {"The Gospel according to Matthew was written to the Jews. For they laid particular stress upon the fact that Christ [should be] of the seed of David. Matthew also, who had a still greater desire [to establish this point], took particular pains to afford them convincing proof that Christ is of the seed of David; and

therefore he commences with [an account of] His genealogy."}

In a time where very few Jews knew their Genealogy due to Herod the Great in his desire to be known as the king of the Jews destroy the public archives which hold the Genealogies of every Jew leaving them with only their memory to be hold to that regards , we find two that are kept and saved for us in our New Testament.

Julius Africanus (200-245 AD) states in his Epistle to Aristides the following {"But as up to that time the genealogies of the Hebrews had been registered in the public archives, and those, too, which were traced back to the proselytes — as, for example, to Achior the Ammanite, and Ruth the Moabitess, and those who left Egypt along with the Israelites, and intermarried with them Herod, knowing that the lineage of the Israelites contributed nothing to him, and blind hatred by the consciousness of his ignoble birth, burned the registers of their families. This he did, thinking that he would appear to be of noble birth, if no one else could trace back his descent by the public register to the patriarchs or proselytes, and to that mixed race called georoe."}

Whether what is written by Julius Africanus be true or not, one thing is sure that Herod the Great did many evil things and this being done by him would be according to his character. Which we could write about in a other topic but not this one. The Genealogy of Jesus is found in Matthew 1:1-17 and Luke 3:23-38 , It is believed that Matthew follows Joseph's genealogy and Luke follows that of Mary's genealogy.

Matthew 1:2 Abraham was the father of (begat) Isaac ,Isaac was the father of (begat) Jacob, and Jacob was of the father of (begat) Judah and his brothers.

Matthew 1:3 Judah was the father of (begot) Perez and Zerah by Tamar, Perez was the father of (begot) Hezron, and Hezron was the father (begot) Ram.

(1 Chronicles 2:3-4) The sons of Judah were Er, Onan, and Shelah. These three were born to him by the daughter of Shua, the Canaanitess. Er, the firstborn of Judah, was wicked in the sight of the LORD; so He killed him. And Tamar, his daughter-in-law, bore him Perez and Zerah. All the sons of Judah were five.

1Ch 2:5 The sons of Perez were Hezron and Hamul.

1Ch 2:9 Also the sons of Hezron who were born to him were Jerahmeel, Ram, and Chelubai.

Matthew 1:4 Ram was the father of (begot) Amminadab, Amminadab was the father of (begot) Nahshon, and Nahshon was the father of (begot) Salmon.

Salmon also known as Salma

(1 Chronicles 2:10-11) Ram begot Amminadab, and Amminadab begot Nahshon, leader of

the children of Judah; Nahshon begot Salma, and Salma begot Boaz;

(Ruth 4:20-21) Amminadab begot Nahshon, and Nahshon begot Salmon; Salmon begot Boaz, and Boaz begot Obed;

Matthew 1:5 Salmon was the father of (begot) Boaz by Rahab, Boaz was the father of (begot) Obed by Ruth, Obed was the father of (begot) Jesse,

Matthew 1:6 and Jesse was the father of (begot) David the king. David the king was the father of (begot) Solomon by her *who had been the wife* of Uriah.

(2 Samuel 11:26-27) When the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when her mourning was over, David sent and brought her to his house, and she became his wife.....

2Samuel 12:24 Then David comforted Bathsheba his wife, and went in to her and lay with her. So she bore a son, and he called his name Solomon. Now the LORD loved him,

We see in these Genealogies of Matthew & Luke a split after David, in other words it goes to a different person from the other Genealogy .

Matthew jumps to Solomon and Luke jumps to Nathan after David. Not to be united again till we see Zerubbabel then split again after him. Since he is the promise of being a signet ring.

Matthew 1:7 Solomon was the father of (begot) Rehoboam, Rehoboam was the father of (begot) Abijah, and Abijah was the father of (begot) Asa (Asaph)

Matthew 1:8 Asa (Asaph) was the father (begot) Jehoshaphat, Jehoshaphat was the father of (begot) Joram, and Joram (begot) Uzziah.

(The three kings Ahaziah, Joash, Amaziah was omitted by Matthew see 1 Chronicles 3:10-12)

1 Chronicles 3:10-13 Solomon's son was Rehoboam; Abijah was his son, Asa his son, Jehoshaphat his son, 11 Joram his son, **Ahaziah his son, Joash his son,** 12 **Amaziah his son**, Azariah his son, Jotham his son,

Matthew 1:9 Uzziah was the father (begot) Jotham, Jotham was the father (begot) Ahaz, and Ahaz was the father (begot) Hezekiah.

Matthew 1:10 Hezekiah was the father of (begot) Manasseh, Manasseh was the father of (begot) Amon (Amos) , and Amon (Amos) was the father of (begot) Josiah.

(1 Chronicles 3:13-14) Ahaz his son, Hezekiah his son, Manasseh his son, Amon his son, and

Josiah his son.

2Kings 20:21 So Hezekiah rested with his fathers. Then Manasseh his son reigned in his place.

TEXT: "and Manasseh the father of Amos, and Amos the father of Josiah"
EVIDENCE: S B C Delta Theta Pi* f1 33 most lat cop

TEXT: "and Manasseh the father of Amon, and Amon the father of Josiah"
EVIDENCE: K L W Pi^2 f13 28 565 (700 892 Ammon) 1241 Byz most Lect vg syr

Matthew 1:11 Josiah was the father of (begot) Jeconiah (Coniah, Jehoiachin) and his brothers about the time they were carried away to Babylon.

Matthew 1:12 And after they were brought to Babylon, Jeconiah (Coniah, Jehoiachin) was the father of (begot) Shealtiel (Salathiel) , and Shealtiel (Salathiel) was the father of (begot) Zerubbabel.

Salathiel is in the Greek but many translations like this one names him Shealtiel as in Ezra 3:2

(Ezra 3:2) Then Jeshua the son of Jozadak and his brethren the priests, and Zerubbabel the son of Shealtiel and his brethren, arose and built the altar of the God of Israel, to offer burnt offerings on it, as it is written in the Law of Moses the man of God.

Matthew's Genealogy also has a name that might trouble the reader and that is of Jeconiah in Matthew 1 verses 11 & 12

Why is that because a curse was pronounced on him and his seed that not one will rule on the throne. And with that God said if he was a signet ring he would pluck it off his finger.

(Jeremiah 22:24-30) As I live, says Yahweh, though Coniah the son of Jehoiakim king of Judah were the signet on my right hand, yet would I pluck you there; and I will give you into the hand of those who seek your life, and into the hand of them of whom you are afraid, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans. I will cast you out, and your mother who bore you, into another country, where you were not born; and there shall you die. But to the land whereunto their soul longs to return, there shall they not return. Is this man Coniah a despised broken vessel? is he a vessel in which none delights? why are they cast out, he and his seed, and are cast into the land which they don't know? O earth, earth, earth, hear the word of Yahweh. Thus says Yahweh, Write you this man childless, a man who shall not prosper in his days; for no more shall a man of his seed prosper, sitting on the throne of David, and ruling in Judah. (WEB)

Some rabbinic traditions claim Jeconiah repented in Babylon and that God restored him to

favor. However, Scripture never states that the curse of Jeremiah 22:24–30 was lifted from Jeconiah himself.

Sanhedrin 37b–38a"...Rabbi Yoḥanan says: Exile atones for all transgressions and renders a sinner like a new person, as it is stated concerning the king Jeconiah, a descendant of King David: “So says the Lord: Write you this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling anymore in Judah” (Jeremiah 22:30). And after Jeconiah was exiled it is written: “And the sons of Jeconiah, the same is Assir, Shealtiel his son” (I Chronicles 3:17). The verse employs the plural “sons of” although he had only one son, Shealtiel. “Assir,” literally, prisoner, teaches that his mother conceived him in prison. “Shealtiel,” literally, planted by God, teaches that God planted him in a way atypical of most plants [hanishtalin], i.e., people. It is learned as a tradition that a woman does not conceive when she is standing during sexual intercourse, and the mother of Shealtiel conceived while standing. Alternatively, “Shealtiel” is interpreted as meaning that God [El] requested [nishal] dissolution of His oath, as it were, and allowed Jeconiah to father a child. In the continuation of that passage in Chronicles, where the verse refers to the grandson of Jeconiah, Zerubbabel [Zerubavel], the Gemara interprets that his name teaches that he was sown [nizra], i.e., conceived, in Babylonia [Bavel]. And what was his true name? Nehemiah, son of Hachaliah, was his true name..."

While the response to this could be the need of a virgin birth due to that curse which was sent to Jeconiah and his descendants. And we are not denying the virgin birth. But interesting enough God also states years later on it is told to Zerubbabel the following who is also of the descendants of Coniah aka Jeconiah that God would put Zerubbabel on as a signet ring. So the ring that was taken out was put back on his finger.

(Haggai 2:20-23) The Word of Yahweh came the second time to Haggai in the twenty-fourth day of the month, saying, "Speak to Zerubbabel, governor of Judah, saying, 'I will shake the heavens and the earth. I will overthrow the throne of kingdoms. I will destroy the strength of the kingdoms of the nations. I will overthrow the chariots, and those who ride in them. The horses and their riders will come down, everyone by the sword of his brother. In that day, says Yahweh of Armies, will I take you, Zerubbabel, my servant, the son of Shealtiel,' says Yahweh, 'and will make you as a signet, for I have chosen you,' says Yahweh of Armies." (WEB)

And both Genealogies contain Zerubbabel

Matthew 1:13 Zerubbabel was the father of (begot) Abiud, Abiud the father of (begot) Eliakim, and Eliakim the father of (begot) Azor.

Abiud is Meshullam in 1 Chronicles 3:19 he must of had two names

1Chronicles 3:19 The sons of Pedaiah were Zerubbabel and Shimei. The sons of Zerubbabel were Meshullam, Hananiah, Shelomith their sister,

Matthew 1:14 Azor was the father of (begot) Zadok, Zadok was the father of (begot) Achim, and Achim was the father of (begot) Eliud.

Matthew 1:15 Eliud was the father of (begot) Eleazar, Eleazar was the father of (begot) Matthan, and Matthan was the father of (begot) Jacob.

Matthew 1:16 And Jacob was the father of (begot) Joseph the husband of Mary, of whom was born Jesus who is called Christ.

TEXT: "and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ"
EVIDENCE: p^1 S B C K L P W Delta Pi 28 33 565 700 892 1010 1241 Byz most Lect some lat vg syr(p,h,pal) cop

TEXT: "and Jacob the father of Joseph, to whom being engaged the virgin Mary bore Jesus, who is called Christ" EVIDENCE: Theta f13 one Lect many lat

TEXT: "and Jacob the father of Joseph; Joseph, to whom the virgin Mary was engaged, was the father of Jesus who is called the Christ" EVIDENCE: syr(s)

Two Fathers for Joseph

Joseph, the son of Heli / Jacob begot Joseph

One way to resolve this is thinking it there could be two Genealogy due to the Levitical Marriage law which means if my closest kin (family male member) dies , I am to marry his wife and bear children for the dead.

(Deuteronomy 25:5) "If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be married to a stranger outside the family; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her. (NKJV)

(Matthew 22:23-27) The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. "Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. "Likewise the second also, and the third, even to the seventh. "Last of all the woman died also. (NKJV)

While this theory makes lots of sense it can not be proven by looking at the genealogy if that was the case with Mary and Joseph. But there is another theory that does make sense. If

Mary's parents had no son then the husband of Mary would receive the inheritance with that most likely the birth right and that of course lines up with there being two genealogy one is that of Mary and the other is that of Joseph.

In the Numbers 27 we see the the daughters of Zelophehad going to Moses because they wanted to have the inheritance of their Father who had died which they received then later we see the inheritance being passed to their husband when they got married in chapter 36.

(Numbers 27:1-11) Then drew near the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these are the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. They stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, at the door of the tent of meeting, saying, Our father died in the wilderness, and he was not among the company of those who gathered themselves together against Yahweh in the company of Korah: but he died in his own sin; and he had no sons. Why should the name of our father be taken away from among his family, because he had no son? Give to us a possession among the brothers of our father. Moses brought their cause before Yahweh. Yahweh spoke to Moses, saying, The daughters of Zelophehad speak right: you shall surely give them a possession of an inheritance among their father's brothers; and you shall cause the inheritance of their father to pass to them. You shall speak to the children of Israel, saying, If a man die, and have no son, then you shall cause his inheritance to pass to his daughter. If he have no daughter, then you shall give his inheritance to his brothers. If he have no brothers, then you shall give his inheritance to his father's brothers. If his father have no brothers, then you shall give his inheritance to his kinsman who is next to him of his family, and he shall possess it: and it shall be to the children of Israel a statute and ordinance, as Yahweh commanded Moses. (WEB)

(Numbers 36:1-13) The heads of the fathers' houses of the family of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spoke before Moses, and before the princes, the heads of the fathers' houses of the children of Israel: and they said, Yahweh commanded my lord to give the land for inheritance by lot to the children of Israel: and my lord was commanded by Yahweh to give the inheritance of Zelophehad our brother to his daughters. If they be married to any of the sons of the other tribes of the children of Israel, then will their inheritance be taken away from the inheritance of our fathers, and will be added to the inheritance of the tribe whereunto they shall belong: so will it be taken away from the lot of our inheritance. When the jubilee of the children of Israel shall be, then will their inheritance be added to the inheritance of the tribe whereunto they shall belong: so will their inheritance be taken away from the inheritance of the tribe of our fathers. Moses commanded the children of Israel according to the word of Yahweh, saying, The tribe of the sons of Joseph speaks right. This is the thing which Yahweh does command concerning the daughters of Zelophehad, saying, Let them be

married to whom they think best; only into the family of the tribe of their father shall they be married. So shall no inheritance of the children of Israel remove from tribe to tribe; for the children of Israel shall cleave everyone to the inheritance of the tribe of his fathers. Every daughter, who possesses an inheritance in any tribe of the children of Israel, shall be wife to one of the family of the tribe of her father, that the children of Israel may possess every man the inheritance of his fathers. So shall no inheritance remove from one tribe to another tribe; for the tribes of the children of Israel shall cleave everyone to his own inheritance. Even as Yahweh commanded Moses, so did the daughters of Zelophehad: for Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married to their father's brothers' sons. They were married into the families of the sons of Manasseh the son of Joseph; and their inheritance remained in the tribe of the family of their father. These are the commandments and the ordinances which Yahweh commanded by Moses to the children of Israel in the plains of Moab by the Jordan at Jericho. Deuteronomy (WEB)

Matthew 1:17 So all the generations from Abraham to David are 14 generations, from David until the captivity in Babylon are 14 generations, and from the captivity in Babylon until the Messiah (Christ, anointed one) are 14 generations.

David's name numbers in Hebrew 14 so Matthew pairs the genealogy of Jesus to Groups of 14 showing Jesus as the rightful king to David throne , Jechonias being counted twice in the genealogy

Math in David's name: 14 = דָּוִד

ד = 4

ו = 6

ד = 4

4+6+4= 14

Conception Of Jesus—4 BC

Matthew 1:18 Now the nativity (birth, origin) of Jesus *the* Messiah (Christ, Anointed one) was as follows: After his mother Mary (Mariam) was engaged to be married (was betrothed, having been pledged, promised in marriage) to Joseph, before they had sex to confirm the marriage (came together) , she possessed in her womb a child (was found with child, was pregnant) of the Holy Spirit.

Origin of his humanity not deity

TEXT: "Now the birth of Jesus Christ was like this."

EVIDENCE: p[1] S C K L P Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect syr(p,h,pal) cop

TEXT: "Now the birth of the Christ was like this." EVIDENCE: lat vg syr(c,s)

TEXT: "Now the birth of Christ Jesus was like this." EVIDENCE: B

TEXT: "Now the birth of Jesus was like this." EVIDENCE: W

Matthew 1:19 Then Joseph her husband, being a just *man*, and not wanting to make her a public example, was minded *to* divorce her (to put her away, loose her) in private (secretly, not openly, privily).

Matthew 1:20 Yet while he was pondering (thinking) about these things, behold, an angel (messenger) of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid of accepting (to take to you) Mary (Mariam) your wife (your woman), for that which is produced (being generated, begotten, conceived) in her is of the Holy Spirit.

Matthew 1:21 "And she will give birth to (bring forth) a Son, and you shall call His name JESUS, for He will rescue (save, deliver, set free , heal, preserve safe and unharmed) his people from their sins (missing the mark of holiness) ."

Matthew 1:22 So all this was done that it might be fulfilled which was spoken by the Lord by the hand of the prophet *Isaiah* , saying:

Isaiah was the prophet not name in manuscripts but put for clarity, Isaiah 7:14 is refer

Isaiah 7:14 "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

Matthew 1:23 "Behold (lo, Be perceiving, see there, look) , a virgin in *her* belly (womb) shall produce (shall bear *a child* , shall be having) and bring forth a Son, and they shall call His name Immanuel," which is translated, "God with us (With us the God)."

Matthew uses the Greek word parthenos which means virgin, Isaiah's prophecy uses the word in the Hebrew alma which implies to a young woman but always has a virgin in mind like in Genesis 24:43 and the word that is used for virgin in Hebrew is bethulah in the mind of many modern scholars which while it can mean a virgin but in one occasion it is used for a widow in Joel 1:8. When the translators of the Septuagint translated the book of Isaiah they used Parthenos because they knew this prophecy had a virgin in mind because a regular birth is no sign. And the Sign was not for Ahaz since he rejected it.

Matthew 1:24 Then Joseph, being awakened (raised, aroused) from his sleep, did as the angel (Messenger) of the Lord commanded him and he accepted (took, received) his wife,

Matthew 1:25 and did not have sex (know) her till she gave birth to her firstborn son. And

he called His name JESUS (Yhowshuwa in Hebrew, Iesous in Greek).

After Mary had Jesus Mary did not remain a virgin. ἕως οὗ “until”does not imply continuation or cessation.

Tertullian, On the Flesh of Christ (De Carne Christi), chapter 23{"For who is really holy but the Son of God? Who properly opened the womb but He who opened a closed one? But it is marriage which opens the womb in all cases. The virgin’s womb, therefore, was especially opened, because it was especially closed. Indeed she ought rather to be called not a virgin than a virgin, becoming a mother at a leap, as it were, before she was a wife. And what must be said more on this point? Since it was in this sense that the apostle declared that the Son of God was born not of a virgin, but “of a woman,” he in that statement recognized the condition of the “opened womb” which ensues in marriage. "}

Jesus Is Born—4 BC

Matthew 2:1 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold (lo, Look, See) Astrologers (Oriental Scientist, wise men, sage, Persian Priestly class, magicians) from *the land of the* East (rising, Persia or Babylon) came to Jerusalem,

Matthew 2:2 saying, "Where is the One who (he who) was born (is born, have been born) King of the Jews? For we have seen His star in *the land of the* East (rising, Persia or Babylon) and have come to worship (adore, pay homage, prostrate before to, do reverence to) Him."

Worship is the Greek word προσκυνέω proskuneo, pros-koo-neh'-o according to Strong's it means (meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, that is, (literally or figuratively) prostrate oneself in homage (do reverence to, adore):-worship. It could mean to pay homage but when studying the New Testament we see Jesus forbade it to be done to someone else and said it should only be done to God but he always allowed it to be done to himself and rebuked no one from doing it.

Matthew 2:3 On hearing this Herod the king , was perplex in mind (disturbed, troubled, disturb) and all Jerusalem with him.

Matthew 2:4 and gathering all the chief priests (chief sacred ones) and scribes (writers, secretary, rabbinic scholars, theologians, recorder, teachers) of the people together, he inquired of them where the Messiah (Christ, Anointed one) was to be born.

Matthew 2:5 So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet *Micah* :

Micah was the prophet not name in manuscripts but put for clarity, Micah 5:2 is refer

Micah 5:2 "But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting."

Matthew 2:6 'But you, Bethlehem *Ephrathah* , in the land of Judah , Are *you* not the least among the rulers (families or thousands) of Judah; For out of you shall come a Ruler Who will shepherd My people Israel.'"

There was two Bethlehem one in Judea and the other in Zebulon this why Matthew had to mention which one so one would know the location this event happen.

Origen Against Celsus Book I ("Now the Scripture speaks, respecting the place of the Saviour's birth-that the Ruler was to come forth from Bethlehem-in the following manner:

"And thou Bethlehem, house of Ephrata, art not the least among the thousands of Judah: for out of thee shall He come forth unto Me who is to be Ruler in Israel; and His goings forth have been of old, from everlasting.""}

Matthew 2:7 Then Herod secretly calling the Astrologers (Oriental Scientist, wise men, sages, Persian Priestly class, magicians), learned (enquire) from them, what time the star first appeared (made it's appearing, appeared).

Matthew 2:8 And sending them into Bethlehem said, "Go and search carefully for the little one (young child, little boy) , and when you have found Him, bring back word to me, So I also may come and worship (adore, pay homage, prostrate before to, do reverence to) Him ."

Matthew 2:9 When they heard the king, they departed; and behold, the star which they had seen in *the land of the* East went before them, till it came and stood over where the little one (young child, little boy) was.

It is hard not to see the comparison when Israel in Exodus was being led by Pillar of cloud by day and fire by night with this star:

Exodus 13:21-22 And the LORD went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night. He did not take away the pillar of cloud by day or the pillar of fire by night from before the people.

Matthew 2:10 When they saw the star, they rejoiced with immensely (astoundingly, tremendously, exceedingly) great joy.

Matthew 2:11 And when they had come into the house, they saw the little one (young child, little boy) with Mary His mother, and fell down and worshiped (adore, pay homage,

prostrate before to, did reverence to) Him. And when they had opened their wealth (treasures) , they presented gifts to Him: gold, frankincense, and myrrh.

Frankincense

Myrrh

Frankincense and myrrh was used to make perfumes and incense

(Song of Solomon 3:6) Who is this who comes up from the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all spices of the merchant? (WEB)

(Exodus 30:34) Yahweh said to Moses, "Take to yourself sweet spices, gum resin, and onycha, and galbanum; sweet spices with pure frankincense: of each shall there be an equal weight; (WEB)

Frankincense was also used for grain offering

(Leviticus 2:14-16) "'If you offer a meal offering of first fruits to Yahweh, you shall offer for the meal offering of your first fruits grain in the ear parched with fire, bruised grain of the

fresh ear. You shall put oil on it, and lay frankincense on it: it is a meal offering. The priest shall burn as its memorial, part of its bruised grain, and part of its oil, along with all its frankincense: it is an offering made by fire to Yahweh. (WEB)

Myrrh was use to make the holy anointing oil to be use in the Tabernacle and latter Temple

(Exodus 30:23-25) "Also take fine spices: of liquid myrrh, five hundred shekels; and of fragrant cinnamon half as much, even two hundred and fifty; and of fragrant cane, two hundred and fifty; and of cassia five hundred, after the shekel of the sanctuary; and a hin of olive oil. You shall make it a holy anointing oil, a perfume compounded after the art of the perfumer: it shall be a holy anointing oil. (WEB)

Myrrh was also given to our Lord while on the cross as a analgesic to relieve him of his pain

(Mark 15:23) They offered him wine mixed with myrrh to drink, but he didn't take it. (WEB)

Myrrh was also used in preparing the body for burial

(John 19:39-40) Nicodemus, who at first came to Jesus by night, also came bringing a mixture of myrrh and aloes, about a hundred pounds. {100 Roman pounds of 12 ounces each, or about 72 pounds, or 33 Kilograms.} So they took Jesus' body, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. (WEB)

As we see in Matthew 2:11 both was used to give to Jesus as a infant by the Magi

Matthew 2:12 Then, being divinely warned in a dream (trance , vision) that they should not return to Herod, they departed for their own country another road (path, way).

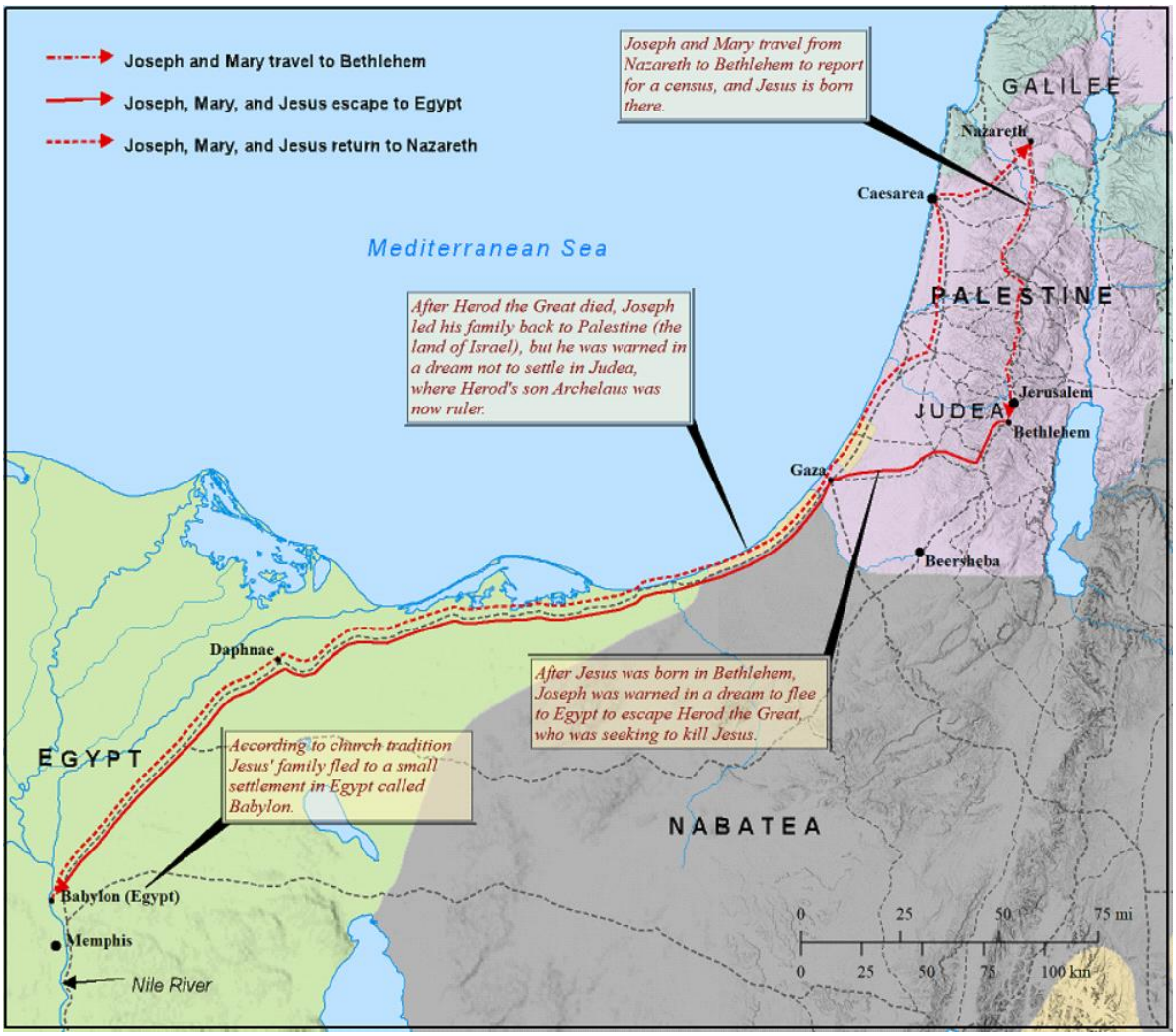
Matthew 2:13 Now on their leaving , behold, an angel (messenger) of the Lord appeared to Joseph in a dream (trance , vision) , saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the little one (young child, little boy) to kill (destroy) Him."

Matthew 2:14 And when he awoke, he took the little one (young child, little boy) and His mother by night and left to Egypt,

Matthew 2:15 and was there till the death of Herod (decease of Herod) , that it might be fulfilled which was spoken by the Lord through the prophet *Hosea* , saying, "Out of Egypt I called My Son."

Hosea was the prophet not name in manuscripts but put for clarity, Hosea 11:1 is refer .

(Hosea 11:1) "When Israel was a child, I loved him, And out of Egypt I called My son.


Joseph and Mary travel to Bethlehem
Joseph, Mary, and Jesus escape to Egypt
Joseph, Mary, and Jesus return to Nazareth
Joseph and Mary travel from Nazareth to Bethlehem to report for a census, and Jesus is born there.
GALILEE
Nazareth
Caesarea
Mediterranean Sea
PALESTINE
After Herod the Great died, Joseph led his family back to Palestine (the land of Israel), but he was warned in a dream not to settle in Judea, where Herod's son Archelaus was now ruler.
Jerusalem
JUDEA
Bethlehem
Gaza
Beersheba
Daphnae
After Jesus was born in Bethlehem, Joseph was warned in a dream to flee to Egypt to escape Herod the Great, who was seeking to kill Jesus.
EGYPT
According to church tradition Jesus' family fled to a small settlement in Egypt called Babylon.
NABATEA
Babylon (Egypt)
Memphis
Nile River
0 25 50 75 mi
0 25 50 75 100 km

Matthew 2:16 Then Herod knowing (saw, perceiving) that he was deceived by Astrologers (Oriental Scientist, wise men, sage, Persian Priestly class, magicians) , was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its boundaries from two years old and under, according to the time which he had determined from the Astrologers .

Matthew 2:17 Then was fulfilled what was spoken by Jeremiah the prophet, saying:

Matthew 2:18 "A voice was heard in Ramah, Lamentation, weeping, and great mourning, Rachel weeping for her children, Refusing to be comforted, Because they are no more."

(Jeremiah 31:15) Thus says the LORD: "A voice was heard in Ramah, Lamentation and bitter weeping, Rachel weeping for her children, Refusing to be comforted for her children, Because they are no more."

Matthew 2:19 But *when* Herod having died, behold, an angel (Messenger) of the Master (Lord, Owner) appeared in a dream to Joseph *while* in Egypt,

Matthew 2:20 saying, "Awake (Arise,wake up) , take the young Child and His mother, and go to the land of Israel , for those who were seeking the baby's (toddler's ,young child's, little child's, boy's) life (soul, breath) are dead."

Herod the Great died 4 BC

Matthew 2:21 Then he having risen, took the baby and his mother, and came into the land of Israel.

Matthew 2:22 But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee.

Archelaus ruled from 4 BC to 6 AD

Matthew 2:23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

(Isaiah 11:1) And there shall come forth a rod out of the stem of Jesse, and a Branch (נצר) *nay'-tser* shall grow out of his roots:

(Jeremiah 23:5) Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch (נצר) *nay'-tser* , and a King shall reign and prosper, and shall execute judgment and justice in the earth.

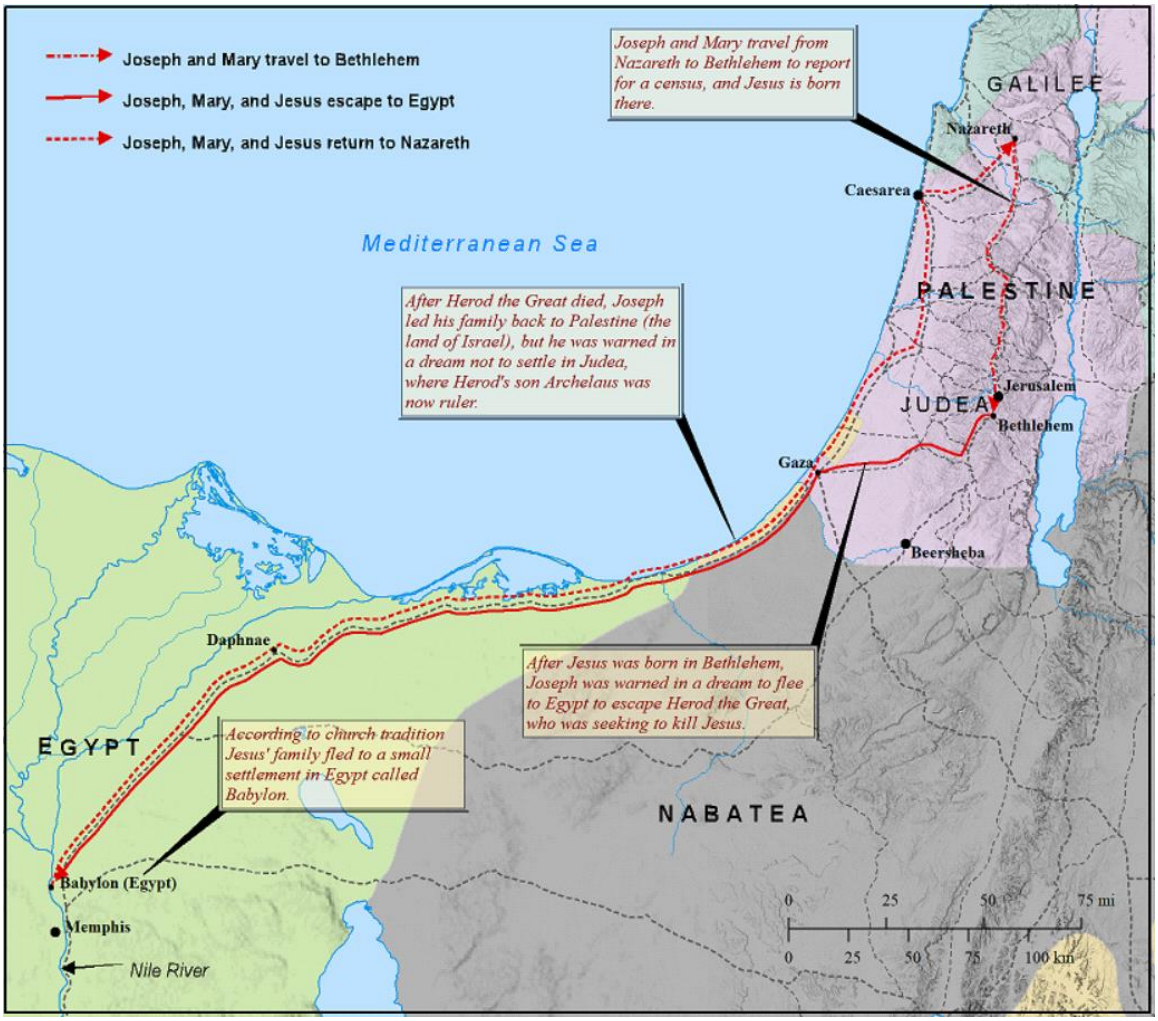
(Zechariah 3:8) Hear now, O Joshua the high priest, thou, and thy fellows that sit before

thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH (נצר) *nay'-tser* .

Marvin Vincent's Word Studies {"The very name of Nazareth suggested insignificance. In Hebrew it meant sprout or shoot. The name is prophetically given to the Messiah (Isa 11:1)."}

Ministry Of John The Baptist—26-27 AD

Matthew 3:1-2 In those days John the baptizer (Baptist) came preaching in the solitary places (desert, wilderness, desolate places, waste places) of Judea, and saying, "Repent, for the kingdom of heaven is at hand!"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After Jesus was born in Bethlehem, Joseph was warned in a dream to flee to Egypt to escape Herod the Great, who was seeking to kill Jesus.
EGYPT
According to church tradition Jesus' family fled to a small settlement in Egypt called Babylon.
NABATEA
Babylon (Egypt)
Memphis
Nile River
0 25 50 75 mi
0 25 50 75 100 km

Matthew 3:3 For this is he who was spoken of by the prophet Isaiah, saying: "The voice of one crying in the wilderness: 'Prepare the way (progress ,road , highway) of the Master (LORD, YHWH, Lord) ; Make His paths straight.''

Isaiah 40:3 ¶ The voice of one crying in the wilderness: "Prepare the way of the LORD (YHWH) ; Make straight in the desert A highway for our God.

Matthew 3:4 And John himself was clothed in camel's hair, with a leather belt around his waist; and his food was locusts and wild honey.

John was dressed like Elijah for his mission was like Elijah and he carried the Holy Spirit which was the Spirit of Elijah.

2Kings 1:8 So they answered him, "A hairy man wearing a leather belt around his waist." And he said, "It is Elijah the Tishbite."

Luke 1:17 "He will also go before Him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

James Coffman New Testament Commentary (" **Locusts and wild honey ...**
comprised the diet of the herald. The locusts were probably insects somewhat similar to large grasshoppers in the United States. Locusts are still considered edible in many parts of the world. Some believe the "locusts" refer to the pods of the carob tree, called "St. John's bread" by the Jews, and still sold in New York City markets...however, we are confronted with the simple statement that what he did eat was locusts and wild honey!"}

Cambridge Greek Testament for Schools and Colleges states {" Thomas Land and the Book pp 419, 420 states that though tolerated , as an article of food, only the very poorest people , locust are still eaten by the Bedawin. Burckhardt mentions having seen locust shops at Medina and Tayf. After being dried in the sun , the locust are eaten with butter and honey. Sometimes they sprinkled with salt and either boiled or roasted. Thomas adds that wild honey is still gathered from the trees in the wilderness and from rocks in the Wadies."}

Matthew 3:5-6 Then Jerusalem, all *of every kind of people* from Judea, and all *of every kind of people* around the region of the Jordan went out to him and were baptized by him in the Jordan, confessing their sins.

{"All"} here does not include everyone for example many of the Pharisees and lawyers were not baptize by John. But it means some of every kind , poor and rich , Jews and Gentiles, women and men. The very religious and not so religious.

(Luke 7:29-30) And when all the people heard Him, even the tax collectors justified God, having been baptized with the baptism of John. But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him.

Matthew 3:7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come?

Pharisees : name means "to separate" Hebrew persahin, from parash, they were in charge of the synagogues, there were about 6,000 of them in the time of Jesus. The Jewish rabbis

came from this group. They believed in the whole of the Old Testament but they hold on to the traditions of the Elders who were before them, sometimes higher than the scriptures themselves.

Sadducees: There were very few of them but they held the place of authority both at the temple and in matters of the law and sacrifices they ceased to be when the temple was destroyed. They only saw the 5 Books of Moses as authoritative.

Acts 23:8 For Sadducees say that there is no resurrection--and no angel or spirit; but the Pharisees confess both.

Matthew 3:8 "Then (Therefore, wherefore, likewise) produce (bear) fruits worthy of repentance (change of mind or thoughts , reversal of one's decision) ,

Matthew 3:9 "and you should not be presuming (do not think to say) to yourselves, 'We have Abraham as our father.' For I say to you that God is able to lift up (to rouse up, raise up) children to Abraham from these stones.

Matthew 3:10 "And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrust (cast, thrown, dropped , laid) into the fire.

Mt 7:19 "Every tree that does not bear good fruit is cut down and thrown into the fire.

(Luke 13:7-9) "Then he said to the keeper of his vineyard, 'Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?' "But he answered and said to him, 'Sir, let it alone this year also, until I dig around it and fertilize it. 'And if it bears fruit, well. But if not, after that you can cut it down.'"

(John 15:2) "Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit.

John 15:6 "If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned.

Matthew 3:11 "I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit or fire.

Fire in this verse is a reference to Hell and not the baptism of the Holy Spirit with tongues of fire, which is mentioned in Acts 2. When taken in context with the verses before and after verse 11, the passage is speaking about Hell. Both verses 10 and 12 speak of judgment involving fire. You will either be baptized, which means immersed by the Holy Spirit, or be immersed in the fire of judgment.

This understanding of the fire in Matthew 3:11 is also found in the writings of B. H. Carroll (1843-1914) *The Three Baptisms*. Carroll understood the fire in this passage in connection with the judgment described immediately before and after it. In Matthew 3:10, the tree that does not produce good fruit is cast into the fire, while Matthew 3:12 speaks of the chaff being burned with unquenchable fire. Therefore, Carroll understood the fire in verse 11 as referring to judgment rather than making it a reference to the Holy Spirit.

Matthew 3:13 Then Jesus came from Galilee to John at the Jordan to be baptized by him.

Matthew 3:14 And John tried to prevent Him, saying, "I need to be baptized (immersed) by You, and are You coming to me?"

Hippolytus Dogmatical and Historical Fragments {" Wherefore John, on seeing so great a humbling of Himself, was struck with astonishment at the affair, and began to prevent Him, saying, as ye have just heard, "I have need to be baptized of Thee, and comest Thou to me? "}

Matthew 3:15 But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him.

Matthew 3:16 When He had been baptized (immerse, submerge, fully wet) , Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending (falling or flying down) like a dove and alighting (glowing, revealing light, appearing, settling) upon Him.

TEXT: "the heavens were opened to him and he saw the Spirit of God descending like a dove" EVIDENCE for that: S^{b} C D(supp) K L P W Delta f1 f13 28 33 565 700 892 1010 1241 Byz most Lect lat vg syr(p,h) cop(north)

TEXT: "the heavens were opened and he saw the Spirit of God descending like a dove" EVIDENCE for that: S* B syr(c,s) cop(south)

Matthew 3:17 And suddenly a voice came from heaven, saying, "This is My Favorite (Beloved, Dear) Son, in whom I delight (I'm well pleased , I think good of, I take pleasure in) ."

Matthew 4:1 Then Jesus was led up by the Spirit into the wilderness to be examined (tempted, tested, enticed) by the devil.

Dionysius The Gospel According to Luke {"Thus Jesus was led up of the Spirit, not indeed to enter into temptation, but to be tempted of the devil. "}

Matthew 4:2 And when He had *finished his* fasting *which he did for* forty days and forty nights, afterward He was hungry.

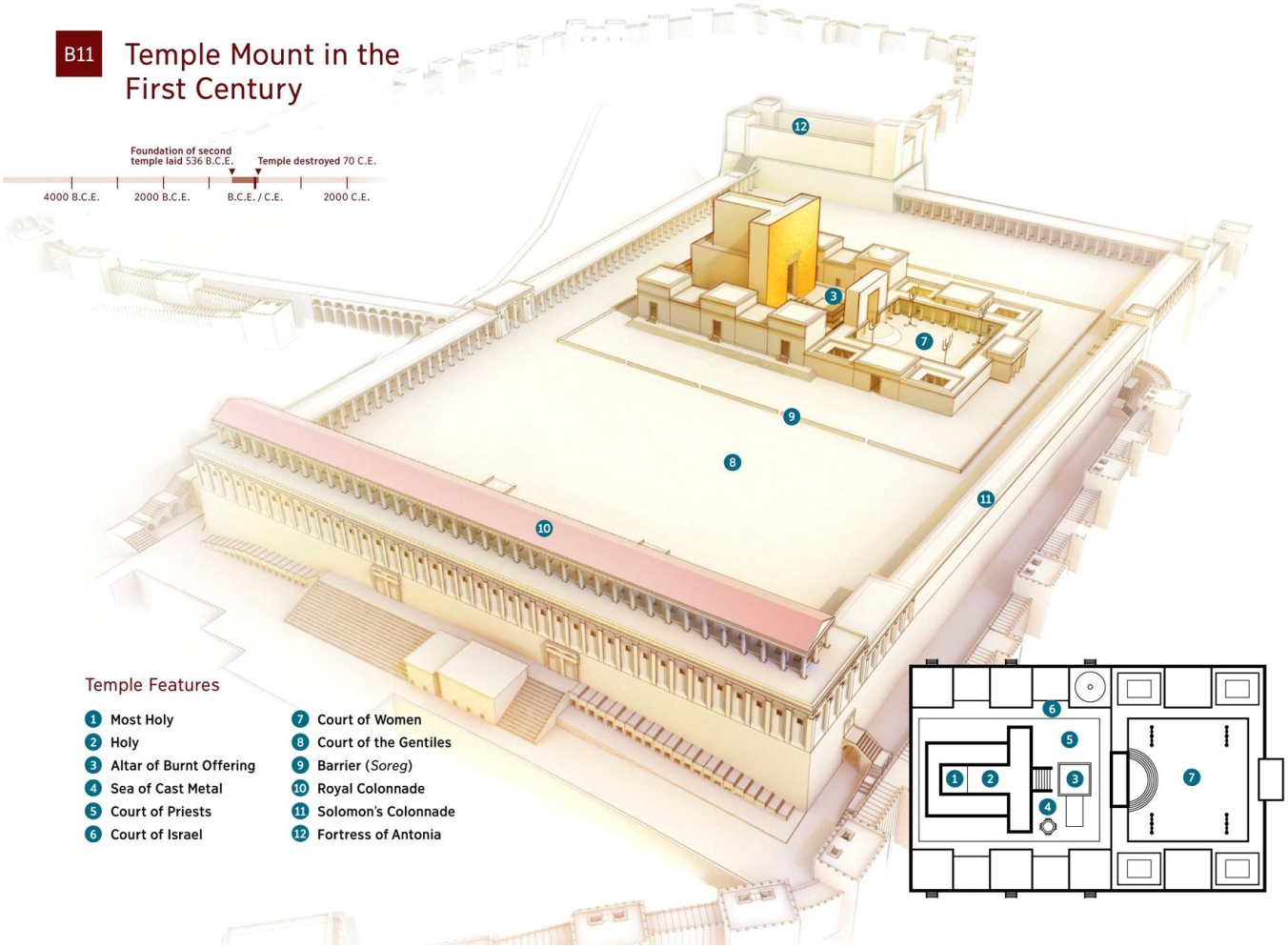
Matthew 4:3 Now when the tester (tempter, one-trying, scrutinizer, inspector) came to Him, he said, "If You are the Son of God, command (grant permission , speak, order) that these stones become bread."

Matthew 4:4 But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"

Jesus quoted:

Deuteronomy 8:3 "So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the LORD.

Matthew 4:5 Then the devil took Him up into the holy city, set Him on the highest point of the temple (wing ,battlement the top of the Royal Portico, the apex of the sanctuary, the pinnacle, the top of Solomon's porch),



Matthew 4:6 and said to Him, "If You are the Son of God, throw Yourself down. For it is written: 'He shall give His angels charge over you,' and, 'In their hands they shall bear you up, Lest you dash your foot against a stone.'"

Devil quoted:

(Psalms 91:11-12) For He shall give His angels charge over you, To keep you in all your ways. In their hands they shall bear you up, Lest you dash your foot against a stone.

Matthew 4:7 Jesus said to him, "It is written again, 'You shall not tempt (test) the LORD your God.'"

Jesus quoted:

Deuteronomy 6:16 "You shall not tempt (test) the LORD your God as you tempted Him in Massah.

Matthew 4:8 Again, the devil took Him up on an exceedingly high mountain, and showed

Him all the kingdoms of the world and their glory.

Matthew 4:9 And he said to Him, "All these things I will give You if You will fall down and worship me."

The devil lied for he is not the one who set up kings but God.

Jeremiah 27:5 'I have made the earth, the man and the beast that are on the ground, by My great power and by My outstretched arm, and have given it to whom it seemed proper to Me.

Daniel 2:21 And He changes the times and the seasons; He removes kings and raises up kings; He gives wisdom to the wise And knowledge to those who have understanding.

Daniel 4:17 'This decision is by the decree of the watchers, And the sentence by the word of the holy ones, In order that the living may know That the Most High rules in the kingdom of men, Gives it to whomever He will, And sets over it the lowest of men.'

Daniel 4:25 They shall drive you from men, your dwelling shall be with the beasts of the field, and they shall make you eat grass like oxen. They shall wet you with the dew of heaven, and seven times shall pass over you, till you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses.

Daniel 4:32 And they shall drive you from men, and your dwelling shall be with the beasts of the field. They shall make you eat grass like oxen; and seven times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses."

Matthew 4:10 Then Jesus said to him, "Away with you, Satan! For it is written, 'You shall worship (pay reverence to, adore) the LORD your God, and Him only you shall serve.'"

Jesus quoted:

Deuteronomy 6:13 "You shall fear the LORD your God and serve Him, and shall take oaths in His name.

Deuteronomy 10:20 "You shall fear the LORD your God; you shall serve Him, and to Him you shall hold fast, and take oaths in His name.

Some might argue that the word worship is the word in the Greek προσκυνέω proskuneo, pros-koo-neh'-o according again to Strong's it means (meaning to kiss, like a dog licking his master's hand); to fawn or crouch to, that is, (literally or figuratively) prostrate oneself in homage (do reverence to, adore): - worship.

It could mean to pay homage but when studying the New Testament we see Jesus forbade it

to be done to someone else and said it should only be done to God but he always allowed it to be done to himself and rebuked no one from doing it in doing so he was claiming himself to be God.

Matthew 4:11 Then the devil left Him, and behold, angels came and ministered to Him.

Jesus starts his Ministry—27 AD

Matthew 4:12 Now when Jesus heard that John had been put in prison, He departed to Galilee.

There was a gap of time after Jesus' temptation and the imprisonment of John , for Jesus was preaching before John went to prison.

(John 3:23-26) Now John also was baptizing in Aenon near Salim, because there was much water there. And they came and were baptized. For John had not yet been thrown into prison. Then there arose a dispute between some of John's disciples and the Jews about purification. And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you have testified--behold, He is baptizing, and all are coming to Him!"

Matthew 4:13 And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali,

Matthew 4:14 that it might be fulfilled which was spoken by Isaiah the prophet, saying:

(Isaiah 9:1-2) Nevertheless the gloom will not be upon her who is distressed, As when at first He lightly esteemed The land of Zebulun and the land of Naphtali, And afterward more heavily oppressed her, By the way of the sea, beyond the Jordan, In Galilee of the Gentiles. The people who walked in darkness Have seen a great light; Those who dwelt in the land of the shadow of death, Upon them a light has shined.

Matthew 4:15 "The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles:

Matthew 4:16 The people who living (sitting , dwelling , residing) in darkness have seen a great light, And upon those who dwell (sat) in the region and shadow of death Light has dawned."

Matthew 4:17 From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

TEXT: "Jesus began preaching and saying, 'Repent, for the kingdom of heaven has come near.'"
EVIDENCE: all Greek most lat vg syr(p,h,pal) cop

TEXT: : "Jesus began preaching and saying, 'The kingdom of heaven has come near.'"
EVIDENCE: one lat syr(c,s)

Matthew 4:18 And Jesus, walking by the Sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen.

Matthew 4:19 Then He said to them, "Follow Me, and I will make you fishers of men."

Matthew 4:20 They immediately left their nets and followed Him.

Matthew 4:21 Going on from there, He saw 2 other brothers, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets. He called them,

Matthew 4:22 and immediately they left the boat and their father, and followed *after* Him.

Matthew 4:23 And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people.

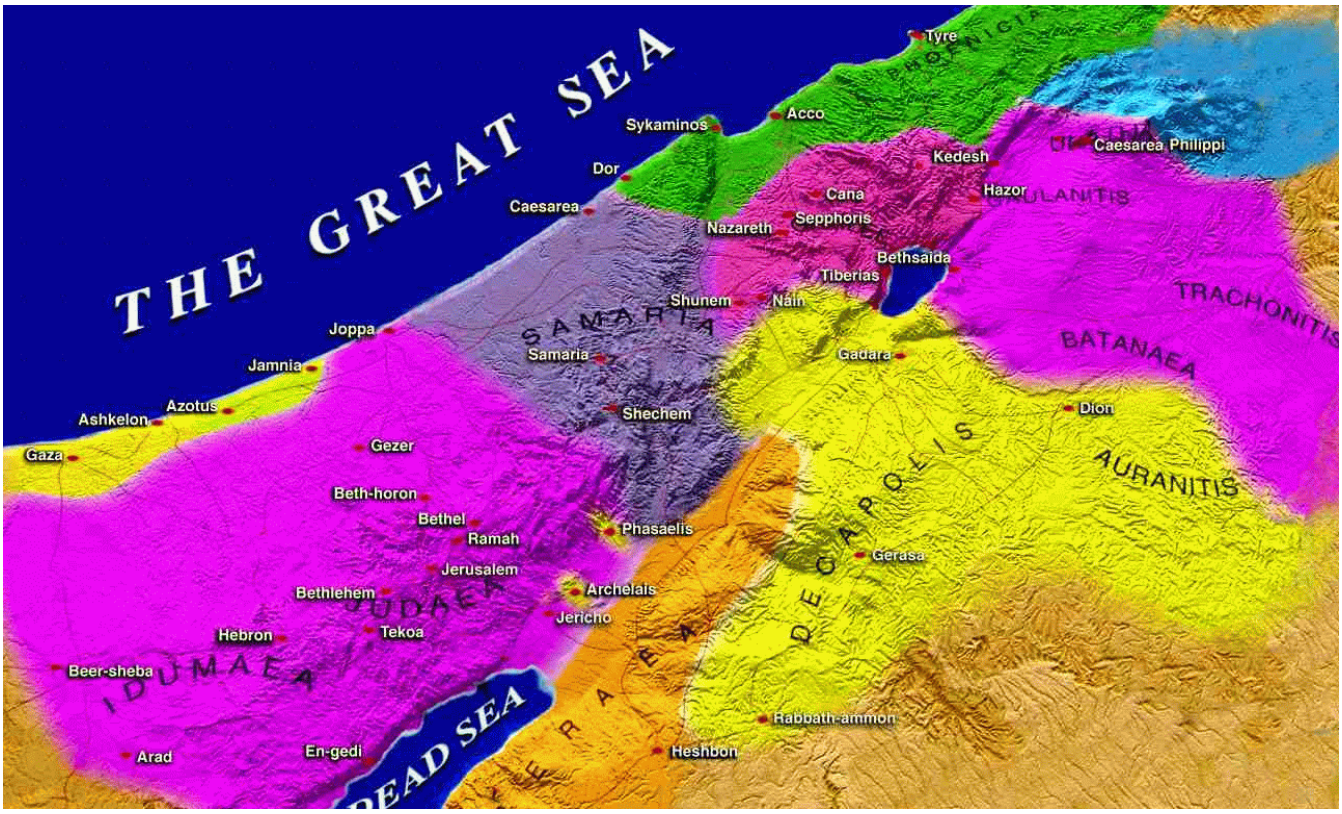
TEXT: "And he was going about in all Galilee"
EVIDENCE: B one Lect one lat syr(c) cop(south)

TEXT: "And Jesus was going about in all Galilee"
EVIDENCE: S C D K W Delta Pi f1 f13 28 33 565 700 892 1010 1241 Byz most Lect most it vg syr(s,p,h,pal) cop(north)

Matthew 4:24 Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and He healed them.

Matthew 4:25 Great multitudes followed Him--from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan.

The Decapolis greek means ten cities which were Scythopolis, Hippos, Gadara, Raphana, Dion, Pella, Gerasa. Philadelphia, Canatha, and Damascus


THE GREAT SEA
Tyre
PHOENICIA
Sykaminos
Acco
Caesarea Philippi
Kedesh
Dor
Cana
Hazor
GAULANITIS
Caesarea
Nazareth
Sepphoris
Bethsaida
Tiberias
Shunem
Nain
TRACHONITIS
SAMARIA
Joppa
Samaria
Gadara
BATANAEA
Jamnia
Ashkelon
Azotus
Shechem
Dion
Gaza
Gezer
DECAPOLIS
AURANITIS
Beth-horon
Bethel
Phasaelis
Ramah
Gerasa
Jerusalem
Bethlehem
Archelais
JUDAEA
Jericho
Hebron
Tekoa
PEREA
Beer-sheba
IDUMAEA
Rabbath-ammon
DEAD SEA
Arad
En-gedi
Heshbon

Matthew 5:1 And seeing the multitudes (crowds, large group of people) , He ascended (went up, stepped up) on a mountain , and He being seated (having sat down) His disciples (followers, learners, proselytes) went (came) towards (to) Him.

(Rabbis taught sitting down and Jesus was no exception

Eruvin 54b...."And be you ravished always with her love"; your love for Torah should always distract you from worldly matters, as was the case with Rabbi Elazar ben Pedat. They said of him, of Rabbi Elazar, that he would sit and engage in Torah study in the lower marketplace of Tzippori, and his cloak was lying in the upper marketplace of Tzippori. His mind was so focused on Torah study that he would act in this unusual manner. In this regard, the Gemara relates that it was taught in a baraita that Rabbi Yitzḥak ben Elazar said: One time a person came to take this cloak for himself and found a serpent on it guarding it.

In further praise of the Torah and those who study it, a Sage of the school of Rav Anan taught: What is the meaning of that which is written: "You that ride on white donkeys, you that sit on rich cloths, and you that walk by the way, tell of it" (Judges 5:10)? "You that ride on white donkeys"; these are Torah scholars, who travel from city to city and from province to province to study Torah. "White [tzeḥorot]" are those who make it clear as noon [tzahorayim], i.e., who make the Torah comprehensible. "You that sit on couches [midin]" refers to those who judge [danin] an absolutely true judgment. "And you that walk"; these are the masters of Bible, who are the least important of the scholars. "By the way"; these are the more important masters of Mishna. "Tell of it"; these are the masters of Talmud, the most important of all, as all their conversation is about matters of Torah. .....The Gemara continues to discuss methods of Torah study. The Sages taught the following baraita: What was the order of teaching the Oral Law? How was the Oral Law first taught? Moses learned directly from the mouth of the Almighty. Aaron entered and sat before him, and Moses taught him his lesson as he had learned it from God. Aaron moved aside and sat to the left of Moses. Aaron's sons entered, and Moses taught them their lesson while Aaron listened. Aaron's sons moved aside; Elazar sat to the right of Moses and Itamar sat to the left of Aaron. Rabbi Yehuda disagreed with the first tanna with regard to the seating arrangements and said: Actually, Aaron would return to sit to the right of Moses. The elders entered and Moses taught them their lesson. The elders moved aside, and the entire nation entered and Moses taught them their lesson. Therefore, Aaron had heard the lesson four times, his sons heard it three times, the elders heard it twice, and the entire nation heard it once."

Mt 13:1-2 On that day went Jesus out of the house, and sat by the sea side.And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach.

(Matthew 24:3-4) And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man lead you astray.

Mr 4:1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.(ASV))

(As Moses gave the Law to the Israelites from a mountain , Jesus gives the Laws of the kingdom to his disciples.

(Exodus 24:4) And Moses wrote all the words of Jehovah, and rose up early in the morning, and builded an altar under the mount, and twelve pillars, according to the twelve tribes of Israel. (ASV))

(Hill in Korazim Plateau, Northern Israel is traditional area of the Sermon on the Mount took place.)

Matthew 5:2 And (Then) opening his mouth *he* taught them saying:

Matthew 5:3 "Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *those who are* beggars for the spirit (the poor in spirit, needy in spirit, hungry for the spiritual, lowly in spirit) , For theirs is the kingdom of heaven.

Kingdom of God and Kingdom of Heaven is one and the same, notice Jesus using the words interchangeably in the following verses

(Matthew 19:23-24) And Jesus said unto his disciples, Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. (ASV)

Luke 6:20 And he lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours

is the kingdom of God.

Matthew 5:4 Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *those who are* lamenting (weeping, mourning, crying out loud) , For they shall be consoled (comforted) .

Luke 6:21 .....Blessed are you who weep now, For you shall laugh.

Matthew 5:5 Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *those who are* the meek (mild, patient, humble, those who have power under control) , For they shall inherit (shall be tenanting, shall be enjoying allotment of) the earth (Land) .

The Land Promise for the meek which are the believers in Christ (Psalms 37:11) But the meek shall inherit the land, And shall delight themselves in the abundance of peace. (ASV)(Romans 4:13) For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith. (ASV)

TEXT: verse 4 followed by verse 5
EVIDENCE: S B C K W Delta Theta Pi f1 f13 28 565 700 892 1010 1241 Byz Lect syr(s,p,h,pal) cop

TEXT: verse 5 followed by verse 4 EVIDENCE: D 33 most lat vg syr(c)

Matthew 5:6 Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *are* those who *are* hungry (suffer want ,needy, to seek with eagerly desire) and thirsty (thirst after) for righteousness (right standing before God, justice) , For they shall be satisfied (filled) .

Luke 6:21 Blessed are ye that hunger now: for ye shall be filled.....

Matthew 5:7 Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) those who have compassion (the merciful, kind, merciful ones) , For they shall obtain compassion (mercy, kindness) .

Matthew 5:8 Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *are* the clean (pure, purified, clean-ones,) *in* heart (thoughts, feelings, appetites, passions, desires, purposes, endeavours, will and character) , For they shall behold (see, look at) God.

(Psalms 24:4-5) He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto falsehood, And hath not sworn deceitfully. He shall receive a blessing from Jehovah, And righteousness from the God of his salvation. (ASV)

Matthew 5:9 Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *are* the peacemakers (those loving peace, those who are peaceable, those who

cultivate peace and unity) , For they shall be called (surname, named, distinguished as, identify members as) sons (kinship, children) of God.

Matthew 5:10 Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *are* those who having been persecuted (chased, pursued in a hostile manner, harass , followed after , pressed forward, put into flight, being forced to flee) for righteousness' (right-standing before God) sake, For theirs is the kingdom of heaven (kingdom of God) .

Matthew 5:11 "Blessed (supremely blest by extension, fortunate, well off, Happy, Highly favored) *are* you when they revile (slander, insult ,taunt, reproach, defame, upbraid) and you are persecuted (force to flee, drive away followed after with hostile manner) , and say all kinds of evil against you falsely for My sake (for My name's sake) .

Matthew 5:12 "Rejoice (be glad) and be exceedingly glad (rejoice exceedingly) for abundant (vast, much, many, extreme, large, great, great in number, more numerous, lengthy) *is* your reward (hire, wages) in heaven (Abode of God) , for so they persecuted (chased, pursued in a hostile manner, harass , followed after , pressed forward, put into flight, being forced to flee) the prophets (inspired by God speaker, one who is moved by the Spirit of God being his Spokesman, an interpreter of oracles or other hidden things, foreteller, before-averers) who were before you.

Matthew 5:13 "You are the sea salt (salt) of the land (earth, world, ground, soil) ; but if the sea salt (salt) loses its taste (flavor, savour) , how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by people (men, humans) .

Sea salt was of such importance in the time of the first century that Roman soldiers would receive part of their wages in sea salt.

Matthew 5:14 "You are the light of the world (earth, world system, elect of believers , nonelect, unbelievers, universe). A city that is set on a hill (mountain, above the plain) cannot be kept in secret (kept hidden, properly covered) .

Matthew 5:15 "Nor do they light (burn) a lamp and put it under a basket (peck measure , measure) , but on a lampstand, and it gives light to all who are in the house (home) .

Photos of oil lamps, showing how the lamp evolved into a more efficient light-giving instrument from about 2000 B.C. to New Testament times and beyond.

See Chapter 7 verse 24 for houses

Matthew 5:16 "Let your light so shine before humans (men), that they may see your good (ideal, fine , fertile) deeds (acts, works, toil, labour) and glorify your Father *who is* in heaven (the heavens).

Matthew 5:17 "Do not think that I came to destroy (loosen down, demolish, dissolve, overthrow, throw down) the Law or the Prophets. I did not come to destroy (loosen down, demolish, dissolve, overthrow, throw down) but to finish (fulfill , verify, furnish, satisfy, complete, perfect, expire, fill, level up, make replete) .

John 19:30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.(ASV)

(Romans 3:21-23) But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; (ASV)

Matthew 5:18 "For assuredly, I say to you, till heaven and earth pass away, one jot (yod) or one tittle (iota) will by no means pass from the law till all is finished (fulfilled, performed, ordained, divided) .

Jot is the Hebrew yod the tenth and smallest letter of the Hebrew alphabet.

Tittle a jot; an iota the ninth letter and the smallest letter of the Greek alphabet

Matthew 5:19 "Whoever therefore breaks (looses , annul, makes invalid, makes void, reverses) one of the least of these commandments, and teaches humans (men) so, shall be called least (most inferior, small, least, short, very little) in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great (mighty, large, exceedingly, big) in the kingdom of heaven (kingdom of God) .

Matthew 5:20 "For I say to you, that unless your righteousness surpasses (exceeds, excel, greater, superior) *than that of* the righteousness of the scribes (writers) and Pharisees (Separate ones) , you will by no means enter the kingdom of heaven (kingdom of God).

Pharisees Φαρισαῖος (farisaios): name means"to separate" Hebrew perushim, from parash they were in charge of the synagogues, there were about 6,000 of them in the time of Jesus. The Jewish rabbis came from this group. They believed in the whole of the Old Testament but they held on to the traditions of the Elders who were before them, sometimes higher than the Scriptures themselves.

In the following verses we see Christ righteousness surpasses that of the Pharisees by a Pharisee named Paul

Philippians 3:4-9 though I also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless. But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith;

Matthew 5:21 "You have heard that it was said to those of old (*the* ancients), 'You shall not murder, and whoever murders will be in danger of (by) the judgment.'

(Exodus 20:13) Thou shalt not kill. (ASV)

(Deuteronomy 5:17) Thou shalt not kill. (ASV)

(Numbers 35:12) And the cities shall be unto you for refuge from the avenger, that the manslayer die not, until he stand before the congregation for judgment. (ASV)

(Genesis 9:5-6) And surely your blood, the blood of your lives, will I require; At the hand of every beast will I require it. And at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: For in the image of God made he man. (ASV)

Matthew 5:22 "But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Raca (No Good, vain fellow, worthless, empty one, airhead, good for nothing) !' shall be in danger of the council. But whoever says, 'You fool (stupid, foolish, sluggish, blockhead, moron, idiot, imbecile, simpleton) !' shall be in danger of hell fire.

TEXT: "everyone who is angry with his brother shall be liable to judgment"
EVIDENCE: $p^{67\ vid}$ S* B 2174^{vid} vg

TEXT: "everyone who is angry with his brother without cause shall be liable to judgment"
EVIDENCE: S^{c} D K L W Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect lat syr cop

Matthew 5:23 "Therefore if you bring your gift to the altar, and there remember that your brother has something against you,

Matthew 5:24 "leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

Matthew 5:25 "Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison.

TEXT: "lest your opponent should deliver you up to the judge, and the judge to the officer"
EVIDENCE: $p^{64\ vid}$ S B f1 f13 892 syr(pal)

TEXT: "lest your opponent should deliver you up to the judge, and the judge should deliver you up to the officer"
EVIDENCE: D K L W Delta Theta Pi 28 33 565 700 1010 1241 Byz Lect most it vg syr(c,s,p,h) cop

Matthew 5:26 "Assuredly, I say to you, you will by no means get out of there till you have paid the last penny (farthing) .

Matthew 5:27 "You have heard that it was said to ancients (those of old, originals) , 'You shall not be an adulterer (an adulterous person.) '

Exodus 20:14 "You shall not commit adultery.

Deuteronomy 5:18 'You shall not commit adultery.

Matthew 5:28 "But I say to you that whoever looks at a woman to lust for her *is* already an adulterer (has committed adultery) with her in his heart.

Augustine of Hippo 354-430 AD in OUR LORD'S SERMON ON THE MOUNT states {"The lesser righteousness, therefore, is not to commit adultery by carnal connection; but the greater righteousness of the kingdom of God is not to commit adultery in the heart. Now, the man who does not commit adultery in the heart, much more easily guards against committing adultery in actual fact."}

The Shepherd Hermas 1st or 2nd Century {""I charge you," said he, "to guard your chastity, and let no thought enter your heart of another man's wife, or of fornication, or of similar iniquities; for by doing this you commit a great sin. But if you always remember your own wife, you will never sin. For if this thought enter your heart, then you will sin; and if, in like manner, you think other wicked thoughts, you commit sin. For this thought is great sin in a servant of God. But if any one commit this wicked deed, he works death for himself. "}

Matthew 5:29-30 "If your right eye causes you to sin, pluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell." And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to

be cast into hell.

"Pluck off your eye or right hand" is Hyperbole which is an exaggerated statement to prove a point but not to be taken literally. A other example of a Hyperbole is told by Jesus in Chapter 7:1-5 where he speaks one having a plank in one's eye and trying to take the sawdust from another person's eye.

Matthew 5:31 "Furthermore it has been said, 'Whoever divorces his wife, let him give her a certificate of divorce.'

Jesus is referring to

When a man takes a wife, and marries her, then it shall be, if she find no favor in his eyes, because he has found some unseemly thing in her, that he shall write her a bill of divorce, and give it in her hand, and send her out of his house. (Deuteronomy 24:1 WEB)

Matthew 5:32 "But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.

Jesus later gives a reason for divorce in sexual immorality

I tell you that whoever divorces his wife, except for sexual immorality, and marries another, commits adultery; and he who marries her when she is divorced commits adultery." (Matthew 19:9 WEB)

Matthew 5:33 "Again you have heard that it was said to those of old, 'You shall not swear falsely, but shall perform your oaths to the Lord.'

Leviticus 19:12 And ye shall not swear by my name falsely, and profane the name of thy God: I am Jehovah.

Matthew 5:34-37 "But I say to you, do not swear at all: neither by heaven, for it is God's throne; "nor by the earth, for it is His footstool; nor by Jerusalem, for it is *the* city of the great King. "Nor shall you swear by your head, because you cannot make one hair white or black. "But what you must say (let your saying) (word) *be* 'Yes' 'Yes,' and your 'No,' 'No.' For *whatever is* more than these is out of *the* evil (wicked) *one*.

(Matthew 23:16-20) Woe unto you, ye blind guides, that say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things

thereon. (ASV)

James 5:12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment.

TEXT: "what you say must be 'Yes,' 'Yes' [or] 'No,' 'No'"
EVIDENCE: S D K L W Delta Theta Pi f1 f13 28 33 565 892 1010 1241 Byz Lect lat vg cop

Text: "what you say shall be 'Yes,' 'Yes' [or] 'No,' 'No'"
EVIDENCE: B 700 1546 syr

Matthew 5:38 "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.'

(Exodus 21:24) eye for eye, tooth for tooth, hand for hand, foot for foot (Leviticus 24:20) breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be rendered unto him. (Deuteronomy 19:21) And thine eyes shall not pity; life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Matthew 5:39 "But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also.

Matthew 5:40 "If anyone wants to sue you and take away your inner garment (tunic) , let him have your outer garment (cloak) also.

Tunic was the inner garment but at times it was worn also as an outer garment. The Cloak was outer garment in the first century. In other words, give them more than what they want from you. Don't hold what is yours if another person desires it, understanding that our possessions are not in this life but in the one which is to come.

Matthew 5:41 "And whoever compels you to go one mile, go with him two.

Under Roman law , if a soldier would tell you to grab a burden aka object to a certain area you were obliged to walk up to a mile with the object. Example of this can be seen when the Roman soldiers forced Simon to carry Jesus' cross.

Matthew 27:32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go with them, that he might bear his cross.

Mark 15:21 And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross.

(Luke 23:26) And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus. (ASV)

Matthew 5:42 "Give to him who asks you, and from him who wants to borrow from you do not turn away.

Matthew 5:43 "You have heard that it was said, 'You shall love your neighbor and hate your enemy.'

Leviticus 19:18 Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah.

Matthew 5:44 "But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,

TEXT: "Start loving pl your enemies and praying for those who persecute plyou"
EVIDENCE: S B v1 one lat syr(c,s) cop

TEXT: "Start loving plyour enemies, keep blessing those who curse plyou, keep doing good to those who hate plyou and praying for those who persecute plyou"
EVIDENCE: D K L W Delta Theta Pi f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg (omits "doing good" clause) syr(p,h,pal)

Matthew 5:45 "that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

Matthew 5:46 "For if you love those who love you, what reward have you? Do not even the tax collectors (publicans, farmer of taxes) do the same?

Matthew 5:47 "And if you greet your brethren only, what do you do more than others? Do not even the tax collectors (publicans, farmer of taxes) do so?

Matthew 5:48 "Therefore you shall be perfect, just as your Father in heaven is perfect.

Matthew 6:1 "Take heed that you do not do your deeds *of* charity (works full of love and generosity) before men, to be seen by them. Otherwise you have no reward from your Father in heaven.

Matthew 6:2 "Therefore, when you do a deed *of* charity (work full of love and generosity), do not sound a trumpet before you as the hypocrites (Actor , one who wears a mask) do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward.

Sound a trumpet ... in the ancient Jewish Temple, there were indeed trumpet-shaped offering boxes used for collecting contributions.

The Ruins of a synagogue

Matthew 6:3 "But when you do a deed *of* charity , do not let your left hand know what your right hand is doing,

Matthew 6:4 "that your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.

TEXT: "your Father who sees in secret will repay you"
EVIDENCE: S B D f1 f13 33 some lat vg syr(c) cop

TEXT: "your Father who sees in secret will repay you in the open" EVIDENCE: K L W Delta Theta Pi 28 565 700 892 1010 1241 Byz Lect some lat syr(s,p,h,pal)

Reward to be expected in the Resurrection of the Just

and you will be blessed, because they don't have the resources to repay you. For you will be repaid in the resurrection of the righteous." (Luke 14:14 WEB)

Matthew 6:5 "And when you pray, you shall not be like the hypocrites (Actor , one who wears a mask). For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward.

Matthew 6:6 "But you, when you pray, go into your room, and when you have shut your door, pray to your Father who is in the secret place; and your Father who sees in secret will reward you openly.

TEXT: "your Father who sees in secret will repay you"
EVIDENCE: S B D f1 some lat vg syr(c,s,one pal) cop

TEXT: "your Father who sees in secret will repay you in the open"
EVIDENCE: K L W X Delta Theta Pi f13 28 33 565 700 892 1010 1241 Byz Lect some lat syr(p,h,some pal)

Matthew 6:7 "And when you pray, do not use vain repetitions as the Gentiles (heathen, non-Jews, those of the nations) do. For they think that they will be heard for their many words.

This is not telling us not to repeat our prayers before God , for we see others who repeated their prayers in the Bible.

Paul

2Corinthians 12:8 Concerning this thing I pleaded with the Lord three times that it might depart from me.

Jesus

Matthew 26:44 So He left them, went away again, and prayed the third time, saying the

same word

But what is forbidding is asking for vain things that would not profit us.

James 4:3 You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.

Matthew 6:8 "Therefore do not be like them. For your Father knows the things you have need of before you ask Him.

TEXT: "for pl your Father knows what pl you need before pl you ask him"
EVIDENCE: S* D K L W Delta Theta Pi 0170vid f13 565 700 892 1010 1241 Byz Lect lat vg syr(c,s,p,pal) cop(north)

TEXT: "for God pl your Father knows what pl you need before pl you ask him"
EVIDENCE: Sa B cop(south)

TEXT: "for our Father knows what pl you need before pl you ask him"
EVIDENCE: f1

TEXT: "for pl your heavenly Father knows what pl you need before pl you ask him"
EVIDENCE: 28 syr(h)

Matthew 6:9-13 "In this manner, therefore, pray:

Our Father in heaven, sanctify (Hallowed, venerable, separated from profane things) be Your name. Your kingdom come. Your will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our sins (debts, offences) , As we forgive our debtors. And do not lead us into temptation, But deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen.

TEXT: "but rescue us from the evil one."

EVIDENCE: S B D 0170 f1 many lat vg most cop(north)

TEXT: "but rescue us from the evil one, because yours is the kingdom and the power and the glory forever. Amen."

EVIDENCE: K L W Delta Theta Pi f13 28 33 565 700 892 1010 1241 Byz Lect some lat syr(p,h,pal)

TEXT: "but rescue us from the evil one, because yours is the power forever and ever."

EVIDENCE: one lat

TEXT: "but rescue us from the evil one, because yours is the kingdom and the glory forever. Amen."

EVIDENCE: syr(c)

TEXT: : "but rescue us from the evil one, because yours is the power and the glory forever. Amen."
EVIDENCE: cop(south)

Matthew 6:14-15 "For if you forgive men their trespasses (offences) , your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your sins (trespasses, debts, offences).

Matthew 6:16 "Moreover, when you fast, do not be like the hypocrites (Actor , one who wears a mask), with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward.

Matthew 6:17 "But you, when you do your fasting, anoint your head *with oil* and wash your face,

Matthew 6:18 "so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly.

TEXT: "your Father who sees in secret will repay you"
EVIDENCE: S B D K L W Theta Pi f1 f13 28 33 565 700 892 1010 some Byz most Lect some lat vg most syr cop

TEXT: "your Father who sees in secret will repay you in the open"
EVIDENCE: Delta 1241 some Byz some lat one syr

Matthew 6:19 "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal;

Matthew 6:20 "but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal.

Matthew 6:21 "For where your treasure is, there your heart will be also.

Matthew 6:22 "The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light.

Matthew 6:23 "But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!

Matthew 6:24 "No one can serve two masters (lords, owners); for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon (riches, money, treasures, wealth, greed).

μαμμωνᾶς (mammōnas) "Mammon" refers to riches or a false god of wealth.

Augustine of Hippo 354-430 AD in OUR LORD'S SERMON ON THE MOUNT states

{"Riches are said to be called mammon among the Hebrews. The Punic name also corresponds: for gain is called mammon in Punic. But he who serves mammon certainly serves him who, as being set over those earthly things in virtue of his perversity, is called by our Lord the prince of this world. "}

Matthew 6:25 "Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?

Matthew 6:26 "Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?

Matthew 6:27 "Which of you by worrying can add one cubit to his height (stature, size)?

A cubit is approximately 18 inches.

Matthew 6:28 "So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin;

TEXT: "they neither labor nor spin"
EVIDENCE: S^a B K L W Delta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect lat vg syr(p,h,pal) cop

TEXT: "they neither card nor spin nor labor" EVIDENCE: S*(vid)

TEXT: "they neither spin nor labor" EVIDENCE: Theta syr(c)

Matthew 6:29 "and yet I say to you that even Solomon in all his glory was not arrayed like one of these.

Matthew 6:30 "Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little trust (faith)?

Matthew 6:31 "Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'

Matthew 6:32 "For after all these things the nations (Gentiles, Non-Jews) seek. For your heavenly Father knows that you need all these things.

Matthew 6:33 "But keep seeking first the kingdom of God and his righteousness, and all these things shall be added to you.

TEXT: "But keep seeking first the kingdom of God and his righteousness"
EVIDENCE: K L W Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr

TEXT: "But keep seeking first the kingdom and his righteousness" EVIDENCE: S B ("the righteousness and his kingdom") one lat cop

Matthew 6:34 "Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.

Matthew 7:1-5 "Judge not, that you be not judged. "For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. "And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? "Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank is in your own eye? "Hypocrite (Actor , one who wears a mask)! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye.

Luke 6:37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released:

Clearly, by verses 6 and 16–17 of chapter 7, all judgment is not forbidden, but before judging others, one must judge oneself. Sin always looks worse when someone else is doing it. We may judge one's actions as evil but not their motives for only God sees the heart of man.

(1 Corinthians 4:3-5) But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God. (ASV)

Matthew 7:6 "Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

Matthew 7:7 "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

Matthew 7:8 "For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened.

Matthew 7:9 "Or what man is there among you who, if his son asks for bread, will give him a stone?

Matthew 7:10 "Or if he asks for a fish, will he give him a snake (serpent)?

Matthew 7:11 "If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!

Matthew 7:12 "Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.

Matthew 7:13 "Enter by the narrow gate; for wide is the gate and broad is the way that

leads to destruction, and there are many who go in by it.

TEXT: "because the gate [is] wide and the way [is] broad"
EVIDENCE: S^{b} B C K L W X Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect some lat vg syr cop

TEXT: "because the way [is] wide and broad"
EVIDENCE: S* 1646 some lat

Matthew 7:14 "Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.

TEXT: "How narrow the gate [is], and confined the way, that leads to life"
EVIDENCE: S^{c} B^{3} C K L W X*(vid) Delta Theta Pi f1 f13 28 565 700* 892 1241 Byz most Lect most lat vg syr

TEXT: "Because the gate [is] narrow, and the way confined, that leads to life" EVIDENCE: S* B* X^{c} 700^{c} 1010 1071 1546^{vid} some Lect cop

TEXT: "How narrow and confined the way [is] that leads to life" EVIDENCE: 113 182* 482 544 some lat

Matthew 7:15 "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves.

Matthew 7:16 "You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles?

Matthew 7:17 "Even so, every good tree bears good fruit, but a bad tree bears bad fruit.

Matthew 7:18 "A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.

Matthew 7:19 "Every tree that does not bear good fruit is cut down and thrown into the fire.

Matthew 7:20 "Therefore by their fruits you will know them.

Matthew 7:21 "Not everyone who says to Me, 'Lord (Master, Owner, God, Sir, Mr), Lord (Master, Owner, God, Sir, Mr),' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.

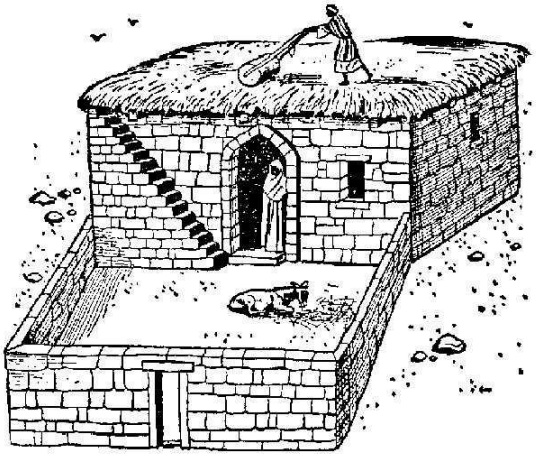
Matthew 7:22 "Many will say to Me in that day, 'Lord (Master, Owner, God, Sir, Mr) , Lord (Master, Owner, God, Sir, Mr), have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'

Matthew 7:23 "And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

Matthew 7:24-27 "Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: "and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. "But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: "and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall."

Similes are a figure of speech that expresses a resemblance between things of different kinds (usually formed with `like' or`as' is what we see in verses 24-27

Drawings of Houses of the first century



Matthew 7:28 And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching,

Matthew 7:29 for He taught them as one having authority, and not as the scribes.

Scribes would speak, saying, 'Rabbi so-and-so said,' or 'in the name of Rav,' putting the authority on other authorities. An example of this can be seen in the Talmud. But Jesus said differently, 'But I say,' instead of 'this other rabbi said' or 'in the name of this other rabbi.

Yebamot 24b "Returning to the question above: How could a woman who converted for the sake of a man be considered a true convert? The Gemara answers: But wasn't it stated with regard to that baraita that Rav Yitzḥak bar Shmuel bar Marta said in the name of Rav: The halakha is in accordance with the statement of the one who says that they are all converts."

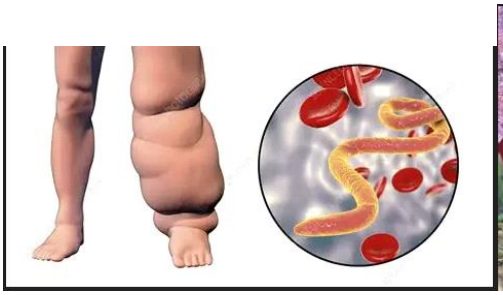
Matthew 8:1 When he came down from the mountain, great multitudes followed him.

Matthew 8:2 Behold, a leper (a person with skin disease) came to him and worshiped him, saying, "Master (Lord) , if you want to, you can make me clean."

The leper could possibly have had elephantiasis which ancient writers sometimes associated with the more severe forms of biblical leprosy , because in antiquity the term leprosy was used broadly for many skin diseases, including severe, deforming conditions.

Elephantiasis (from Greek elephas, "elephant") refers to massive swelling and thickening of the skin, especially of the legs, arms, or genitals.

The skin becomes thick, rough, cracked, resembling an elephant's hide — hence the name.



In antiquity, it was not distinguished from other chronic skin diseases.

Celsus, De Medicina, Book III, Chapter 25 {"That distemper, which the Greeks call elephantiasis is almost entirely unknown in Italy, but in some countries is very common, and is ranked amongst the chronic kind. The whole body is affected with it in such a manner, that even the bones are said to be spoilt. Upon the surface of the body are spots and tumours. Their redness by degrees degenerates into a black colour, the skin is unequally thick and thin, hard and soft, and is roughened with something resembling scales, the body wastes, the face, legs, and feet swell. When the distemper is inveterate, the fingers and toes are hid under the swelling; a slight fever comes on, which easily destroys the person sunk under so many maladies.

Wherefore without delay, at the beginning of the disease, blood ought to be let two days successively; or the belly purged with black hellebore. For three days the person should fast, or eat no more than is necessary to support him; then the strength is to be recruited a little, and a clyster administered. After that, when he is somewhat relieved, exercise must be used, especially running; sweat must be procured, first by pure labour, and then by dry sweating-rooms; friction applied; but these with such moderation, that the strength may be preserved; bathing should be rare; the food without any thing fat, or glutinous, or flatulent.

It is fit to allow wine, but not in the first days of the disorder. Plantain bruised and rubbed upon the body seems to be an excellent defence for it."}

Aretaeus, On the Causes and Signs of Chronic Diseases, Book III, Chapter 13 — Elephantiasis {"THE disease Elephas and the animal the Elephant have many things in common, as well in form and colour, as in size and condition, for there is nothing like either of them ; no disease like this disease, no animal like this animal. The elephant is a wild beast, and one that differs widely from all others ; it is pre-eminently tall and bulky, it is in stature like one great animal piled on another in tower fashion, and as bulky as ifmany ofthe largest animals were placed side by side; neither is there any that look very like it, for these creatures all have their hide and whole body of the deepest black, and whilst one horse may be very white, as were the Thracian steeds of Rhesus ; or another merely white footed,like the white footed charger of Menelaus, some bright chesnut like the hundred and fifty (of Nestor), some bright maned,... It is superfluous, however, to say more about the creature, except as to what immediately bears on the disease Elephas, and the peculiarities in which the disease resembles the structure of this animal. The disease has also obtained the appellation of the Lion,from the look of the eye-brow, as I shall describe hereafter ; as well as Satyriasis, from the redness ofthe cheeks, and the unbridled shameless propensity for sensual intercourse; and Herculean too, because there is nothing greater and more strong. Great then is the malady in power, and more potent to destroy than all other diseases ; it is filthy also to look upon, and terrific in every respect, as is the brute the elephant ; those attacked by it, never escape, for it has its source inthe very seeds of death, being a violent refrigeration of the natural heat, or even a congelation of it, as when in a severe winter, water is turned to a concrete mass, snow, hail, or ice ; and this is a cause common to both death and the disease. The malady begins by no very marked in dications, nor does any unwonted indisposition assail the person, nordoes the disease appear on the surface of the body, so that you can at once recognise it, and treat its incipient stage; but as a fire insidiously lurking in the viscera, it smoulders there like Hades, and when it has prevailed over the frame, forthwith breaks out on the surface; and this cruel fire generally first announces itself from the watch tower of the countenance, in other cases it shows itself in the extremity of the elbow, the knee, hip joint, the hands and feet; hence the patients become powerless from the physician not being able to avail himself of his art to oppose the disease at its commencement in its weakest state, through the neglect and ignorance that exists in the patients of their malady. For they feel heavy, as they might do from any transient cause, a disposition to be quiet, constipated, but these symptoms are not very unusual, even to those in health. As the disease increases, the respiration is offensive from the breath that is exhaled, which seems to be caused by the air, or some external circumstance; the urine is thick, white, turbid, like that of a beast of draught; the food isdistributed crude and undigested, and the patients neither perceive it, nor care for it ; for they are not even aware theyhave not concocted, for concoction and the wantof it are alike

to them, as they do not usually concoct to any useful or beneficial purpose, but distribution soon takes place, from the disease greedily drawing to itself the nutriment; and this is the cause of their becoming constipated in the lower bowels. Small lumps rise on the surface, one beside the other, not continuous in any spot, but thick and rough, and the middle of them cracks like the skin of the elephant; the veins become broad, not from over-fulness of blood, but from the thickness of the skin, and the disease shortly becomes manifest from all the body being tuberculated. The hairs prematurely die off on every part ofthe hands, thighs, and shins, they become thin on the pubis and chin, straggling on the head, the patients are gray very prematurely, and become quite bald; after a short time the pubis and chin are denuded, or if a few scattered hairs do remain there, they are more unsightly than if they had altogether disappeared; the skin of the head is fissured to its bottom,the forehead is covered with numerous deeprough wrinkles, and hard pointed lumps, sometimes inclined to be white at the top, and greenish at their bottom. The pulse is small, sluggish, and labouring, as if it were with difficulty that it moved through the filth. The temporal veins, and those beneath the tongue, are distended, the stools are charged with bile, the tongue is rough, covered with pimples, which look like hail; and it is not unreasonable to expect that the whole body should be full of them, for even the flesh of victims that are of depraved humours is full of this matter like hail. When the disease bursts forth from the internal parts, and appears on the extremities, scabby eruptions attack the ends of the fingers, the knees itch, and the patients, to ease themselves, are constantly scratching; the eruption sometimes involves the chin all round, the cheeks become red with a slight protuberance, the eyes dull, of a brassy hue, the eye-brows prominent, thick, devoid of hair, scowling, forming a lump from the interval between them being knit together ; the complexion is livid or black, the skin of theforehead is violently drawn, so as cover the eyes as a lion does in his rage,and hence the diseaseis called Leontium, and it is like not merely to thelion and the elephant, but is

" gloomy as night in aspect;"

the nose is rugged with black lumps, the lips are thick and prominent, the lower one livid, the teeth are not white, but have a blackish look, the ears are red, inclined to be black, and closed like those of the elephant, they seem larger than ordinary, there are ulcers in their bottom which discharge an irritating sanious ichor, the body is wrinkled all over, full of deep clefts in the skin,which looklike black furrows, and hence the disease obtains the name of Elephas, there are cracks in the soles and heels, as far as the middle of the toes. As the malady gets worse, the tubercles on the cheeks, chin, fingers, and knees, become covered with fetid and incurable ulcers, fresh ones keep springing up in some places, while in others they are dying away, the different members, the nose, fingers, feet, and genitals, the whole of the hands die and fall off while the patient still lives, and the malady does not consign him to death, and release him from an existence which is loathsome, and from his

excruciating sufferings, before it severs him piece meal, for existence is long dragged out, and again, he is in this respect like the elephant, when any recent pain attacks his limbs, it smites them heavily, wandering hither and thither, the appetite for food is not altogether extinguished, but the taste is vapid, neither eating nor drinking produces any pleasure, but they are disgusted with every thing from their distress, there is atrophy, though they burn with lust, lassitude overcomes them, a feeling of weight in every limb, for even the small limbs give pain, the body is distressed with every thing, and the man neither receives comfort from using or omitting the bath, whether he take food, fast, move about, or keep at rest, for the disease rules paramount every where. There is little sleep,and that little is worse than none from the phantoms it presents; there is great difficulty of breathing, and a suffocation as if they were choked; and this is the way that many have turned the goal of life, and slept the never to be wakened sleep of death.

In such a state, who would not flee from these miserable wretches ? who would not shun them? aye, should he be a son, a father, or e'en perchance his own born brother, for there is an alarm that the disease is infectious ; and hence many have turned on the desert and mountain those who were dearest, some relieving their hungerfor a long time, and others as little as possible, wishing them to perish.

There is a story, that a man who had reached the desert, seeing a viper crawl out of the ground, was so driven by hunger and borne down by the disease, that, wishing to exchange one evil for another, he devoured the beast alive, and did not terminate his existence until all his limbs rotted and fell off. It is said, also, that another man saw a viper crawling into a cask of must, drinking his fill, and then disgorging and pouring forth his venom copiously into the liquid,that as soon as the animal was choked, the man drank greedily and profusely of the must, in hopes of being released from his life and suffering ; when he had drunk to satiety he lay on the ground in a state of intoxication, like one dying ; after he aroused himself from his drunken stupor, his hair first all came off, then the nails and fingers, and all parts insuccession melted away. Since there was, however, still power in the vivifying sperm, nature re-modelled the man anew, as from his birth, she reared him fresh hair, new nails, clean flesh, and stript off his former skin, as the serpent doffs its old age, and the man was recalled, by the fresh sprouting up of life, as it were another being. Such is the story; in troth, one we cannot altogether rely upon, but still not to be utterly discredited ; for to believe that evil can be subdued by evil, and that nature should raise up a man from the embers of life that remained, is not so incredible as to form a miracle."}

Another skin disease which this man could have had was vitiligo, known in antiquity as leukoderma or leukē, and sometimes grouped under biblical tzaraʿat. It causes the skin to turn completely white, and in severe ancient descriptions it was said to “rot” or “decay,”though that language is metaphorical rather than literal.

Vitiligo (Leukoderma / Leukē)

Causes total depigmentation of the skin.

In antiquity, it was classified under leprosy (Greek lepra) because it produced white patches or even complete whitening.

The Greek term λευκή (leukē) literally means “the white disease.”

Some ancient descriptions say the skin becomes dry, scaly, and deteriorated, which led to the idea of “rotting.”

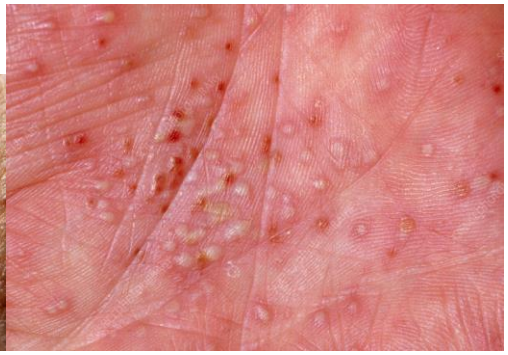
(Numbers 12:10) The cloud removed from over the Tent; and behold, Miriam was leprous, as white as snow: and Aaron looked at Miriam, and behold, she was leprous. (WEB)

(Exodus 4:6) Yahweh said furthermore to him, "Now put your hand inside your cloak." He put his hand inside his cloak, and when he took it out, behold, his hand was leprous, as white as snow. (WEB)

Another skin disease which this leper could have had :

Psoriasis which can cause scaling, cracking, and bleeding

Dermatitis inflammation of the skin causing redness, itching, swelling, cracking, and sometimes oozing.



Hansen's disease which can cause nerve damage and secondary infections that lead to tissue loss.

Matthew 8:3 Jesus stretched out his hand, and touched him, saying, "I want to. Be made clean." Immediately his leprosy was cleansed.

Matthew 8:4 Jesus said to him, "See that you tell nobody, but go, show yourself to the priest, and offer the gift that Moses commanded, as a testimony to them."

If he would go to present himself to a priest it would have to be outside of Jerusalem to see if he was clean because a leper or anyone unclean was not allowed in Jerusalem , that is why the priest had to go outside the camp

(Leviticus 13:45-46) "Now the leper on whom the sore is, his clothes shall be torn and his head bare; and he shall cover his mustache, and cry, 'Unclean! Unclean!' "He shall be unclean. All the days he has the sore he shall be unclean. He is unclean, and he shall dwell alone; his dwelling shall be outside the camp. (NKJV)

(Leviticus 14:3) "And the priest shall go out of the camp, and the priest shall examine him; and indeed, if the leprosy is healed in the leper, (NKJV)

(Numbers 5:1-4) And the LORD spoke to Moses, saying: "Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever becomes defiled by a corpse. "You shall put out both male and female; you shall put them outside the camp, that they may not defile their camps in the midst of which I dwell." And the children of Israel did so, and put them outside the camp; as the LORD spoke to Moses, so the children of Israel did. (NKJV)

(Numbers 12:10-15) And when the cloud departed from above the tabernacle, suddenly Miriam became leprous, as white as snow. Then Aaron turned toward Miriam, and there she was, a leper. So Aaron said to Moses, "Oh, my lord! Please do not lay this sin on us, in

which we have done foolishly and in which we have sinned. "Please do not let her be as one dead, whose flesh is half consumed when he comes out of his mother's womb!" So Moses cried out to the LORD, saying, "Please heal her, O God, I pray!" Then the LORD said to Moses, "If her father had but spit in her face, would she not be shamed seven days? Let her be shut out of the camp seven days, and afterward she may be received again." So Miriam was shut out of the camp seven days, and the people did not journey till Miriam was brought in again. (NKJV)

Matthew 8:5 When he came into Capernaum, a centurion came to him, asking him,

A centurion was a captain of a hundred soldiers.

Matthew 8:6 and saying, "Lord, my slave (servant) is lying (lies) in the house paralyzed, grievously tormented."

Matthew 8:7 Jesus said to him, "I will come and heal him."

Matthew 8:8 The centurion answered, "Lord, I'm not worthy for you to come under my roof. Just say the word, and my servant will be healed.

Matthew 8:9 For I am also a man under authority (I also am a man set under authority) , having under myself soldiers. I tell this one, 'Go,' and he goes; and tell another, 'Come,' and he comes; and tell my slave (servant), 'Do this,' and he does it."

TEXT: "I also am a man under authority"
EVIDENCE: C K L W X Delta Theta Pi f1 f13 33 565 700 892 1010 Byz Lect some lat earlier vg syr(c,s,p,h) cop(south)

TEXT: "I also am a man set under authority" EVIDENCE: S B most lat later vg syr(pal) cop(north)

Matthew 8:10 When Jesus heard it, he marveled, and said to those who followed *him*, "Most certainly I tell you, not even in Israel have I found so great a faith.

TEXT: "I have found so great a faith with no one in Israel"
EVIDENCE: B W f1(omit "in Israel") 892 some lat syr(c,pal) cop

TEXT: "not even in Israel have I found so great a faith" EVIDENCE: S C K L X Delta Theta Pi f13 33 565 700 1010 1241 Byz Lect most lat vg syr(s,p,h)

There are a few different readings among the manuscripts on this verse, but it is certain that this man's faith was so amazing as to marvel the Creator of the world.

Matthew 8:11 I tell you that many will come from the east and the west, and will sit down with Abraham, Isaac, and Jacob in the Kingdom of Heaven,

Matthew 8:12 but the children of the Kingdom will be thrown out into the outer darkness.

There will be weeping and gnashing of teeth."

Matthew 8:13 Jesus said to the centurion, "Go your way. Let it be done for you as you have believed." His servant was healed in that hour.

Matthew 8:14 When Jesus came into Peter's house, he saw his wife's mother lying sick with a fever.

As a matter of fact, as we see in 1 Corinthians 9, many of the apostles had wives. And they did not leave their wives to follow Jesus, but their wives were fellow believers with them. According to the early church tradition, Peter also had a daughter , this can't be found in the Bible but in an early church writing called the Acts of Peter written not later than 200 AD which is in the New Testament Apocryphal writings.

{"Lo, Peter, in our presence thou hast made many blind to see and the deaf to hear and the lame to walk, and hast succoured the weak and given them strength: but wherefore hast thou not succoured thy daughter, the virgin, which grew up beautiful and hath believed in the name of God ? For behold, her one side is wholly palsied, and she lieth there stretched out in the corner helpless. We see them that have been healed by thee: thine own daughter thou hast neglected. "}

Matthew 8:15 He touched her hand, and the fever left her. She got up and served him.

{TR reads "them" instead of "him"}

Matthew 8:16-17 When evening came, they brought to him many possessed with demons. He cast out the spirits with a word, and healed all who were sick; that it might be fulfilled which was spoken through Isaiah the prophet, saying: "He took our infirmities, and bore our diseases."

Jesus fulfilled :

Surely he has borne our sickness, and carried our suffering; yet we considered him plagued, struck by God, and afflicted. (Isaiah 53:4 WEB)

Matthew 8:18 Now when Jesus saw great multitudes around him, he gave the order to depart to the other side.

TEXT: "when Jesus saw a crowd around him"
EVIDENCE: B most cop(south)

TEXT: "when Jesus saw crowds around him" EVIDENCE: S* f1 cop(north)

TEXT: "when Jesus saw large crowds around him" EVIDENCE: S^{C} C K L X Delta Theta Pi f13 33 565 700 892 1010 Byz Lect lat vg syr(p,h,pal)

TEXT: "when Jesus saw a large crowd around him" EVIDENCE: W some lat syr(c,s)

Matthew 8:19 A scribe came, and said to him, "Teacher, I will follow you wherever you go."

Matthew 8:20 Jesus said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."

Matthew 8:21 Another of his disciples said to him, "Lord, allow me first to go and bury my father."

Matthew 8:22 But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

Hyperbole, which is an obvious exaggeration to make a point, means, "Let those who are spiritually dead concerning the things of God bury those who are physically dead."

Matthew 8:23 When he got into a boat, his disciples followed him.

Matthew 8:24 Behold, a violent storm came up on the sea, so much that the boat was covered with the waves, but he was asleep.

Matthew 8:25 They came to him, and woke him up, saying, "Save us, Lord! We are dying!"

Matthew 8:26 He said to them, "Why are you fearful, O you of little faith?" Then he got up, rebuked the wind and the sea, and there was a great calm.

Matthew 8:27 The men marveled, saying, "What kind of man is this, that even the wind and the sea obey him?"

Matthew 8:28 When he came to the other side, into the country of the Gergesenes (Gadarenes, Gerasenes, from Gadara (a town east of the Jordan) , two people possessed by demons met him there, coming out of the tombs, exceedingly fierce, so that nobody could pass that way.

TEXT: "to the country of the Gadarenes"
EVIDENCE: S* B C(text) Delta Theta 1010 syr(s,p,h)

TEXT: "to the country of the Gergesenes" EVIDENCE: S^{C} C(margin) K L W X Pi f1 f13 565 700 892 Byz Lect syr(pal) cop(north)

TEXT: "to the country of the Gerasenes" EVIDENCE: lat vg cop(south)

Matthew's focus is that there were two demonic men while the other two gospels of Mark and Luke talk about the one who converted after his deliverance.

And when he was come out of the ship, immediately there met him out of the tombs a man

with an unclean spirit, (Mark 5:2 KJV)

And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. (Luke 8:27 KJV)

Matthew 8:29 Behold, they cried out, saying, "What do we have to do with you, Jesus, Son of God? Have you come here to torment us before the time?"

Matthew 8:30 Now there was a herd of many pigs feeding far away from them.

Matthew 8:31 The demons begged him, saying, "If you cast us out, permit us to go away into the herd of pigs."

Matthew 8:32 He said to them, "Go!" They came out, and went into the herd of pigs: and behold, the whole herd of pigs rushed down the cliff into the sea, and died in the water.

Matthew 8:33 Those who fed them fled, and went away into the city, and told everything, including what happened to those who were possessed with demons.

Matthew 8:34 Behold, all the city came out to meet Jesus. When they saw him, they begged that he would depart from their borders.

Matthew 9:1 He entered into a boat, and crossed over, and came into his own city.

Matthew 9:2 Behold, they brought to him a man who was paralyzed, lying on a bed. Jesus, seeing their faith, said to the paralytic, "Son, cheer up! Your sins are forgiven you."

Matthew 9:3 Behold, some of the scribes said to themselves, "This man blasphemes (speak in a way that insults God)."

Matthew 9:4 Jesus, knowing their thoughts, *he* said "Why do you think evil in your hearts?

TEXT: "Jesus, seeing their thoughts, said"
EVIDENCE: S C D K L N W X Delta Pi(margin) Sigma f13 33 892 1010 Byz most Lect lat vg cop(north)

TEXT: "Jesus, knowing their thoughts, said" EVIDENCE: B Theta Pi(text) f1 565 700 some Lect syr(p,h) cop(south)

Matthew 9:5 For which is easier, to say, 'Your sins are forgiven;' or to say, 'Get up, and walk?'

Matthew 9:6 But that you may know that the Son of Man has authority on earth to forgive sins..." (then he said to the paralytic), "Get up, and take up your mat (bed), and go up to your house."

Matthew 9:7 He arose and departed to his house.

Matthew 9:8 But when the multitudes saw it, they marveled and glorified God, who had given such authority to men.

Matthew 9:9 As Jesus passed by from there, he saw a man called Matthew sitting at the tax collection office. He said to him, "Follow me." He got up and followed him.

Matthew 9:10 It happened as he reclined (sat, took a seat) in the house, behold, many tax collectors and sinners came and reclined down with Jesus and his disciples.

Matthew 9:11 When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

Matthew 9:12 When Jesus heard it, he said to them, "Those who are healthy have no need for a physician, but those who are sick do.

Matthew 9:13 But you go and learn what this means: 'I desire mercy, and not sacrifice,' for I came not to call the righteous, but sinners to repentance."

Hosea 6:6 For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings. (ASV)

Matthew 9:14-15 Then John's disciples came to him, saying, "Why do we and the Pharisees fast often, but your disciples don't fast?" Jesus said to them, "Can the friends of the bridegroom mourn, as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast.

TEXT: "Why do we and the Pharisees fast much"
EVIDENCE: S^b C D K L W X Delta Theta Pi f1 f13 33 565 700 892 1010 Byz Lect two lat syr(p,h,pal) cop

TEXT: "Why do we and the Pharisees fast frequently" EVIDENCE: S^a most lat vg syr(s)

TEXT: "Why do we and the Pharisees fast" EVIDENCE: S* B few cop(south)

The Law of Moses called the Jews for only one fast a year and that is on the day of Atonement.

Numbers 29:7 NKJV 7 'On the tenth day of this seventh month you shall have a holy convocation. You shall afflict your souls; you shall not do any work.

However the Pharisees and John's disciples fasted twice a week

Luke 18:12 'I fast twice a week; I give tithes of all that I possess.'

And the days they fasted were on Mondays and Thursday as a means of extra credit with God as they were fasting .

THE DIDACHE, or Teaching of the Twelve Apostles Chapter 8 states {"But as for your fasts, let them not be with the hypocrites, for they fast on the second and fifth days of the week, but do ye fast on the fourth and sixth days...."}

Ta'anit 15b {"The mishna continues: One may not decree a fast on the community starting on a Thursday, so as not to cause an increase in prices. If the first of a series of fasts is on a Thursday, then on Friday everyone will come to purchase their food for after the fast and for Shabbat, which will allow the storeowners to take advantage of the crowds and raise their prices. Rather, the first set of three fasts is on a Monday, Thursday, and the following Monday, and the second set of three is on a Thursday, Monday, and the following Thursday. Rabbi Yosei says: Just as the first three fasts do not begin on Thursday, so too, neither the second set nor the last set starts on a Thursday. Instead, all the series of fasts begin on a Monday."}

They notice that Jesus' disciples did not fast as they did. So they came to Jesus asking him about his diciples and why they weren't fasting . Jesus in response answers them that his disciples did not need to fast while Jesus, who is the bridegroom, a title which John the Baptist had for Jesus, was with them

John 3:29-30 NKJV 29 "He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled. 30 "He must increase, but I must decrease.

But they were to fast after Jesus was to be taken away from them aka Jesus' asscession. A few things to Notice what was said :

1) Jesus' disciples will one day fast

2) Jesus' disciples did not need to fast while Jesus was with them

3) Fasting should not be forced on people but it is to come from them willing

4) Since Jesus has now assended to Heaven Fasting is called for by the Christian

In the Book of Acts and the Epistles, we see the following about the Apostles and fasting:

A) Paul fasted after his conversion experience

Acts 9:8-9 NKJV 8 Then Saul arose from the ground, and when his eyes were opened he saw no one. But they led him by the hand and brought him into Damascus. 9 And he was three days without sight, and neither ate nor drank.

B) The apostles Paul and Barnabas, along with the church, fasted for example in Acts 13, 14

Acts 13:1-3 NKJV 1 Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." 3 Then, having fasted and prayed, and laid hands on them, they sent them away.

Acts 14:23 So when they had appointed elders in every church, and prayed with fasting, they commended them to the Lord in whom they had believed.(NKJV)

C) Paul also fasted on the Day of Atonement. Acts 27:9 refers to the Fast, traditionally understood as the Day of Atonement.

Acts 27:9 Now when much time had been spent, and sailing was now dangerous because the Fast was already over, Paul advised them,

D) Paul makes mention of his fastings in his Second Epistle the church of Corinth

2 Corinthians 6:3-5 NKJV 3 We give no offense in anything, that our ministry may not be blamed. 4 But in all things we commend ourselves as ministers of God: in much patience, in

tribulations, in needs, in distresses, 5 in stripes, in imprisonments, in tumults, in labors, in sleeplessness, **in fastings;**

2 Corinthians 11:27 in weariness and toil, in sleeplessness often, in hunger and thirst, **in fastings often,** in cold and nakedness--(NKJV)

E) Also Cornelius was a man who fasted

Acts 10:30 So Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

F) We also see Peter fasting as he saw the vision that told him to preach to the Gentiles

Acts 10:9-11 NKJV 9 The next day, as they went on their journey and drew near the city, Peter went up on the housetop to pray, about the sixth hour. 10 Then he became very hungry and wanted to eat; but while they made ready, he fell into a trance 11 and saw heaven opened and an object like a great sheet bound at the four corners, descending to him and let down to the earth.

Matthew 9:16 No one puts a piece of unshrunk cloth on an old garment; for the patch would tear away from the garment, and a worse hole is made.

Matthew 9:17 Neither do people put new wine into old wineskins, or else the skins would burst, and the wine be spilled, and the skins ruined. No, they put new wine into fresh wineskins, and both are preserved."

Matthew 9:18 While he told these things to them, behold, a ruler came and worshiped him, saying, "My daughter has just died, but come and lay your hand on her, and she will live."

Matthew 9:19 Jesus got up and followed him, as did his disciples.

Matthew 9:20 Behold, a woman who had an issue of blood for 12 years came behind him, and touched the tassels of his garment;

For those 12 years she would have been unclean and wouldn't be able to go to the temple

(Numbers 5:1-4) And the LORD spoke to Moses, saying: "Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever becomes defiled by a corpse. "You shall put out both male and female; you shall put them outside the camp, that they may not defile their camps in the midst of which I dwell." And the children of Israel did so, and put them outside the camp; as the LORD spoke to Moses, so the children of Israel did. (NKJV)

The tassels of his garment: were on the clothes of the Jewish male so he could remember to the commandments.

"Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. "And you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them, and that you may not follow the harlotry to which your own heart and your own eyes are inclined, "and that you may remember and do all My commandments, and be holy for your God. (Numbers 15:38-40 NKJV)

"You shall make tassels on the four corners of the clothing with which you cover yourself. (Deuteronomy 22:12 NKJV)

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Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, & to put a blue thread in the tassels of the corners.
And you shall have the tassel, that you may look upon it & remember all the commandments of the LORD and do them.
NUMBERS 15:38-39

The Talmud records disputes between Beit Shammai and Beit Hillel: how many strings? How long should they hang? The primary rabbinic technical discussion.

Menachot 41b {"§ The Sages taught in a baraita: How many strings does one place on a garment? Beit Shammai say: Four strings are inserted into the hole in the garment, so that there are eight strings hanging down altogether, and Beit Hillel say: Three strings are inserted into the garment."}

Early midrashic law deriving how many threads are required and their minimum length.

Sifrei Devarim 234 {"Pisqa' 234

"Tassels shall you make for yourself" (Dt.22:12).

Why must this be stated?

Because it is also stated:

"They shall make for themselves fringes" (Nu,15:38).

Now, do I understand from this that

a person should prepare one thread on its own?

The Teaching states:

“Tassels” (Dt.22:12)—

[Thus, more than one must be made]."}

Matthew 9:21 For she said within herself, "If I just touch his garment, I will be made well."

Matthew 9:22 But Jesus, turning around and seeing her, said, "Daughter, cheer up! Your faith has made you well." And the woman was made well from that hour.

Matthew 9:23 When Jesus came into the ruler's house, and saw the flute players, and the crowd in noisy disorder,

Matthew 9:24 he said to them, "Make room, because the girl isn't dead, but sleeping." They were ridiculing him.

Some people see this passage as telling us she was not dead but in a coma when compared to how Jesus speaks about Lazarus where he uses the same phrase of him sleeping but then flat out says he is dead, in reference to this girl Jesus never says that is dead.

But if a man walks in the night, he stumbles, because the light isn't in him." He said these things, and after that, he said to them, "Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep." The disciples therefore said, "Lord, if he has fallen asleep, he will recover." Now Jesus had spoken of his death, but they thought that he spoke of taking rest in sleep. So Jesus said to them plainly then, "Lazarus is dead. (John 11:10-14 WEB)

If that is the case Jesus saved this girl from being buried alive. Which was common in those times and also in ours.

But then again in Luke, one reads of her spirit returning to her body, so if that was the case then she was dead.

Luke 8:55 Her spirit returned, and she rose up immediately. He commanded that something be given to her to eat.

Pliny, Natural History 7.52 (also numbered 7.176 in some editions) "Pliny writes that: “Many persons have been restored to life when they were being carried to the funeral pile.”...“Some have revived after being laid out for burial.”

Yosef Ometz, by Rabbi Yosef Yuzpa Hahn of Frankfurt (17th century) "Rabbi Yosef writes that: There were cases where people were believed dead and buried, and later signs were found that they had still been alive. Therefore, the community instituted extra caution before burial."

2023 – Woman in Iowa Found Alive in Funeral Home. A hospice patient was declared dead and sent to the funeral home. When staff unzipped the body bag: She was gasping for air and moving. She was immediately taken to the hospital. This case was widely reported by AP News and CNN.

2020 – Detroit Woman Declared Dead, Found Alive at Funeral Home. A 20-year-old woman was declared dead after cardiac arrest. Hours later, funeral home workers noticed: Breathing, Eye movement She was still alive. This case led to a major investigation into EMS protocols.

2018 – South African Man Wakes Up in Morgue Fridge. After a car accident, paramedics declared him dead. He was placed in a morgue refrigerator. Later, morgue staff heard: Shouting from inside the fridge. He was alive and recovered.

2014 – Mississippi Man Wakes Up in Body Bag at Funeral Home. Walter Williams was pronounced dead by a coroner. The next day, funeral home workers saw the body bag moving. He lived for several more weeks.

2007 – Venezuelan Man Wakes Up During His Own Funeral. A man declared dead after a respiratory condition suddenly sat up during his funeral service. Family members fled the room in shock.

1993 – New York Man Revives in Morgue After 20 Hours. A man with severe hypothermia was declared dead. After 20 hours in the morgue, he began moving and breathing. Doctors said his body temperature had dropped so low that his vital signs were undetectable.

Matthew 9:25 But when the crowd was put out, he entered in, took her by the hand, and the girl arose.

Matthew 9:26 The report of this went out into all that land.

Matthew 9:27 As Jesus passed by from there, two blind men followed him, calling out and saying, "Have mercy on us, son of David!"

Matthew 9:28 When he had come into the house, the blind men came to him. Jesus said to them, "Do you believe that I am able to do this?" They told him, "Yes, Lord."

Matthew 9:29 Then he touched their eyes, saying, "According to your faith be it done to you."

Matthew 9:30 Their eyes were opened. Jesus strictly charged them, saying, "See that no one knows about this."

Matthew 9:31 But they went out and spread abroad his fame in all that land.

Matthew 9:32-33 As they went out, behold, a mute man who was demon-possessed was brought to him. When the demon was cast out, the mute man spoke. The multitudes marveled, saying, "Nothing like this has ever been seen in Israel!"

Jesus was fulfilling the following Prophecy:

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. (Isaiah 35:5-6 KJV)

He also showed Himself to be the God who told Moses the following:

And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. (Exodus 4:11-12 KJV)

Matthew 9:34 But the Pharisees kept saying, "By the prince of the demons, he casts out demons."

TEXT: include verse 34
EVIDENCE: S B C K L W X Delta Theta Pi f1 f13 28 33 565 700 892 1010 Byz Lect most lat vg syr(p,h,pal) cop

TEXT: omit verse 34 EVIDENCE: D three lat syr(s)

In Matthew 12:22-24 Jesus will again be accused by the Pharisees that he is casting out demons by the prince of demons, this is something the Pharisees kept saying .

Matthew 9:35 Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the Good News (Gospel) of the Kingdom, and healing every disease and every sickness among the people.

Matthew 9:36 But when he saw the multitudes, he was moved with compassion for them, because they were harassed and scattered, like sheep without a shepherd.

TR reads "weary" instead of "harassed"

Matthew 9:37 Then he said to his disciples, "The harvest indeed is plentiful, but the laborers are few.

Matthew 9:38 Pray therefore that the Lord of the harvest will send out laborers into his

harvest."

Lord of the Harvest is the Holy Spirit who separate and sends laborers into his harvest

(Acts 13:1-4) Now in the church that was at Antioch there were certain prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." Then, having fasted and prayed, and laid hands on them, they sent them away. So, being sent out by the Holy Spirit, they went down to Seleucia, and from there they sailed to Cyprus.

Matthew 10:1 He called to himself his 12 disciples, and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness.

Matthew 10:2-4 Now the names of the 12 apostles (ambassadors, messengers, those who are sent, delegates, commissioners) are these:

The 1st, Simon, who is called Peter; Andrew, his brother; James the son of Zebedee; John, his brother; Philip; Bartholomew; Thomas; Matthew the tax collector; James the son of Alphaeus; Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite; and Judas Iscariot, who also betrayed him.

TEXT: "James the [son] of Alphaeus, and Thaddaeus; ·Simon the Cananaean"
EVIDENCE: S B f13 892 some lat vg cop

TEXT: "James the [son] of Alphaeus, and Lebbaeus; ·Simon the Cananaean" EVIDENCE: D two lat

TEXT: "James the [son] of Alphaeus, and Lebbaeus called Thaddaeus; ·Simon the Cananaean"
EVIDENCE: C K L W X Delta Theta Pi f1 28 33 565 700 1010 Byz Lect one lat syr(p,h,pal)

(Mark 3:14-19) Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons: Simon, to whom He gave the name Peter; James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder"; Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananite; and Judas Iscariot, who also betrayed Him. And they went into a house. (NKJV)

(Luke 6:13-16) And when it was day, He called His disciples to Himself; and from them He chose twelve whom He also named apostles: Simon, whom He also named Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot; Judas the son of James, and Judas Iscariot who also became a traitor. (NKJV)

(Acts 1:13) And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James. (NKJV)

What can be known in this list?

1) Peter is always mentioned as first among the four lists, possibly due to his leadership

2) James and John are always together in the list of the twelve

3) There are three groups of brothers among the disciples :

A) Peter and Andrew

B) James and John

C) Matthew and James, sons of Alphaeus

Matthew aka Levi is also called son of Alphaeus elsewhere in the gospels like James the son of Alphaeus. This means they both had the same father, Alphaeus.

Mark 2:14 As He passed by, He saw Levi the son of Alphaeus sitting at the tax office.

(Luke 6:15) Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot; (NKJV)

4) Two groups of father and son were among Jesus' disciples which was:

A) Simon the Zealot and Judas Iscariot mentioned in the Gospel of John as his son twice John 6:71 He spoke of Judas Iscariot, the son of Simon.....John 12:4 Then one of His disciples, Judas Iscariot, Simon's son, who would betray Him, said,

B) James and Judas

5) Certain names where changed among his disciples by Jesus:

A) Simon's name was changed to Peter and Jesus also called him Cephas in John 1:42

B) John and James were given the name Boanerges, that is, "Sons of Thunder";

6) Some in the list had more than one name:

A) Lebbaeus, whose surname was Thaddaeus

B) Simon called the Zealot

C) Bartholomew is called Nathanael in John 1:45-49

Matthew 10:5 Jesus sent these 12 out, and charged them, saying, "Don't go among the Nations (Gentiles, those who are not Jewish), and don't enter into any city of the Samaritans.

Matthew 10:6 Rather, go to the lost sheep of the house of Israel.

Matthew 10:7 As you go, preach, saying, 'The Kingdom of Heaven is at hand!'

Matthew 10:8 Heal the sick, cleanse the lepers, raise the dead and cast out demons. Freely you received, so freely give.

Matthew 10:9 Don't take any gold, nor silver, nor copper/bronze (coin) in your money belts.

Matthew 10:10 Take no bag for your journey, neither 2 coats, nor sandals, nor staff: for the laborer is worthy of his food.

Matthew 10:11 Into whatever city or village you enter, find out who in it is worthy; and stay there until you go on.

Matthew 10:12 As you enter into the household, greet it.

Matthew 10:13 If the household is worthy, let your peace come on it, but if it isn't worthy, let your peace return to you.

Matthew 10:14 Whoever doesn't receive you, nor hear your words, as you go out of that house or that city, shake off the dust from your feet.

Matthew 10:15 Most certainly I tell you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

Matthew 10:16 "Behold, I send you out as sheep in the midst of wolves. Therefore be wise as serpents, and harmless as doves.

Matthew 10:17 But beware of men: for they will deliver you up (hand you over) to councils, and in their synagogues (assemblies) they will whip (scourge, flog) you.

Matthew 10:18 Then you will be dragged (led, brought) before governors and kings for my sake, for a testimony to them and to the nations.

Matthew 10:19 But when they deliver you up, don't be anxious how or what you will say, for it will be given you in that hour what you will say.

Matthew 10:20 For it is not you who speak, but the Spirit of your Father who speaks in you.

Matthew 10:21 "Brother will deliver up brother to death, and the father his child. Children will rise up against parents, and cause them to be put to death.

Matthew 10:22 You will be hated by all men for my name's sake, but he who endures to the end will be saved.

Matthew 10:23 But when they persecute you in this city, flee into the next, for most certainly I tell you, you will not have gone through the cities of Israel, until the Son of Man has come.

This is not speaking about Jesus' second coming but Jesus going to his kingdom, the text is not complete in Matthew 10:23 but it is in Matthew 16:28 which tells us where the Son of Man is going.

Most certainly I tell you, there are some standing here who will in no way taste of death, until they see the Son of Man coming in his Kingdom." (Matthew 16:28 WEB)

And this can't be a reference to earth, for Jesus tells Pilate my kingdom is not of this earth .

John 18:36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."

So where is Kingdom which the Son of Man is going ? Heaven. And when does he make it there? At his Ascension

I saw in the night visions, and behold, there came with the clouds of the sky one like a son of man, and he came even to the ancient of days, and they brought him near before him. There was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Daniel 7:13-14 WEB)

This is why what is forbidden for them to go to as a wittness in Matthew 10: 5 is permited in Acts 1:8

Matthew 10:24 "A disciple is not above his teacher, nor a servant above his Master (lord) .

Matthew 10:25 It is enough for the disciple that he be like his teacher, and the servant like his Master (lord) . If they have called the master (lord) of the house Beelzebul (Beezebul, Beelzebub) , how much more those of his household?

TEXT: "If they have called the master of the house Beelzebul" EVIDENCE: C D L W Theta f1 f13 Maj most lat syr(h) cop

TEXT: "If they have called the master of the house Beezebul" EVIDENCE: S B

TEXT: "If they have called the master of the house Beelzebub" EVIDENCE: two lat vg syr(s,p)

Baal-Zebub, which means "lord of flies" or "lord of the dug" which comes from the Latin into English which is in reference to the devil. We see this him in a form of idol in 2 Kings 1 he was the god of Ekron .

Ahaziah fell down through the lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said to them, Go, inquire of Baal Zebub, the god of Ekron,

whether I shall recover of this sickness. But the angel of Yahweh said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and tell them, Is it because there is no God in Israel, that you go to inquire of Baal Zebub, the god of Ekron? Now therefore thus says Yahweh, You shall not come down from the bed where you are gone up, but shall surely die. Elijah departed. The messengers returned to him, and he said to them, Why is it that you have returned? They said to him, There came up a man to meet us, and said to us, Go, turn again to the king who sent you, and tell him, Thus says Yahweh, Is it because there is no God in Israel, that you send to inquire of Baal Zebub, the god of Ekron? therefore you shall not come down from the bed where you are gone up, but shall surely die. (2 Kings 1:2-6 WEB)

He said to him, Thus says Yahweh, Because you have sent messengers to inquire of Baal Zebub, the god of Ekron, is it because there is no God in Israel to inquire of his word? therefore you shall not come down from the bed where you are gone up, but shall surely die. (2 Kings 1:16 WEB)

Matthew 10:26 Therefore don't be afraid of them, for there is nothing covered that will not be revealed; and hidden that will not be known.

Matthew 10:27 What I tell you in the darkness, speak in the light; and what you hear whispered in the ear, proclaim on the housetops.

Matthew 10:28 Don't be afraid of those who kill the body, but are not able to kill the soul. Rather, fear him who is able to give over to eternal misery (destroy, ruin, render useless) both soul and body in hell (Gehenna) .

ἀπολλύω (apolluō) means destroy but can also mean ruin or to devote or give over to eternal misery or render useless , since those who go to hell will be forever in torment to give over to eternal misery' is the best rendering for this verse..

(Matthew 25:46) "And these will go away into everlasting punishment, but the righteous into eternal life."

While Gehenna is the Valley of Hinnom, south-west of Jerusalem, it was a place where trash was burned day and night. The perpetual fires were maintained there to prevent pestilence. Because there the dead bodies of animals, of criminals, and all kinds of filth, were cast and consumed by fire that was always burning. And because of that it became synonymous with hell.

Gehenna is explicitly said to be created by God, just like Paradise. This establishes it as a divinely-ordained place of post-mortem judgment.

Sotah 22a states "..The Gemara asks: Is that so? But didn't Rabbi Yoḥanan say: We

learned the meaning of fear of sin from a maiden, and the significance of receiving divine reward from a widow. The meaning of fear of sin can be learned from a maiden, as Rabbi Yoḥanan heard a certain maiden who fell on her face in prayer, and she was saying: Master of the Universe, You created the Garden of Eden and You created Gehenna, You created the righteous and You created the wicked. May it be Your will that men shall not stumble because of me and consequently go to Gehenna..."

Rabbis debate when Gehenna was created (second day of creation, or even before the world), showing they viewed it as a real metaphysical realm of punishment.

Pesachim 54a states "...The Gemara answers: This is not difficult. This baraita is referring to our fire, and that baraita is referring to the fire of Gehenna. The Gemara explains: Our fire was created at the conclusion of Shabbat, but the fire of Gehenna was created on Shabbat eve. The Gemara proceeds to ask: Was the fire of Gehenna created on Shabbat eve? Wasn't it taught in a baraita: Seven phenomena were created before the world was created, and they are: Torah, and repentance, and the Garden of Eden, and Gehenna, and the Throne of Glory, and the Temple, and the name of Messiah..".

Other passage in Talmud that talks clearly of Gehenna as hell is the following

Eruvin 19a states "Those who pass through [overei]," these are people who transgress [overin] the will of the Holy One, Blessed be He. "Valley [emek]" indicates that their punishment is that Gehenna is deepened [ma'amikin] for them. "Of weeping [bakha]" and "turn it into a water spring [ma'ayan yeshituhu]," indicates that they weep [bokhin] and make tears flow like a spring [ma'ayan] of the foundations [shitin], meaning like a spring that descends to the foundations of the earth. "Moreover, the early rain covers it with blessings," indicates that they accept the justice of God's judgment, and say before Him: Master of the Universe, You have judged properly, You have acquitted properly, You have condemned properly, and it is befitting that You have prepared Gehenna for the wicked and the Garden of Eden for the righteous.

The Gemara raises a difficulty: Is that so? Didn't Rabbi Shimon ben Lakish say: The wicked do not repent, even at the entrance to Gehenna, as it is stated: "And they shall go forth, and look upon the carcasses of the men who rebel against Me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorrence to all flesh" (Isaiah 66:24)? The verse does not say: Who rebelled, but rather: "Who rebel," in the present tense, meaning they continue rebelling forever.

The Gemara answers: This is not difficult; here, i.e., where it is said that they accept God's judgment, it is referring to the sinners of the Jewish people; there, i.e., where it is said that they do not recant, it is referring to the rebels among the nations of the world.

So too, it is reasonable to say this, for if you do not say so, there would be a contradiction between one statement of Reish Lakish and another statement of Reish Lakish. As Reish Lakish said: With regard to the sinners of the Jewish people, the fire of Gehenna has no power over them, as may be learned by a fortiori reasoning from the golden altar.

If the golden altar in the Temple, which was only covered by gold the thickness of a golden dinar, stood for many years and the fire did not burn it, for its gold did not melt, so too the sinners of the Jewish people, who are filled with good deeds like a pomegranate, as it is stated: "Your temples [rakatekh] are like a split pomegranate behind your veil" (Song of Songs 6:7), will not be affected by the fire of Gehenna. And Rabbi Shimon ben Lakish said about this: Do not read: Your temples [rakatekh], but rather: Your empty ones [reikateikh], meaning that even the sinners among you are full of mitzvot like a pomegranate; how much more so should the fire of Gehenna have no power over them.

However, that which is written: "Those who pass through the valley of weeping" (Psalms 84:7), which implies that the sinners nonetheless descend to Gehenna, should be explained as follows: There it speaks of those who are liable at that time for punishment in Gehenna, but our father Abraham comes and raises them up and receives them. He does not leave the circumcised behind and allow them to enter Gehenna, except for a Jew who had relations with a gentile woman, in punishment for which his foreskin is drawn, and our father Abraham does not recognize him as one of his descendants."

Matthew 10:29 "Aren't 2 sparrows sold for an assarion coin ? Not 1 of them falls on the ground apart from your Father's will,

Matthew 10:30 but the very hairs of your head are all numbered.

Matthew 10:31 Therefore don't be afraid. You are of more value than many sparrows.

Matthew 10:32 Everyone therefore who confesses me before men, him I will also confess before my Father who is in heaven.

Matthew 10:33 But whoever denies me before men, him I will also deny before my Father who is in heaven.

Matthew 10:34 "Don't think that I came to send peace on the earth. I didn't come to send peace, but a sword.

Matthew 10:35 For I came to set a man against (at odds against, contrary according to,) his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law.

Matthew 10:36 A man's foes (adversaries) will be those of his own household.

Jesus here referring to

For the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. (Micah 7:6 ASV)

Matthew 10:37 He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me isn't worthy of me.

Matthew 10:38 He who doesn't take his cross and follow after me, isn't worthy of me.

Matthew 10:39 He who seeks his life will lose it; and he who loses his life for my sake will find it.

Matthew 10:40 He who receives you receives me, and he who receives me receives him who sent me.

Matthew 10:41 He who receives a prophet in the name of a prophet will receive a prophet's reward: and he who receives a righteous man in the name of a righteous man will receive a righteous man's reward.

Matthew 10:42 Whoever gives 1 of these little ones just a cup of cold water to drink in the name of a disciple, most certainly I tell you he will in no way lose his reward."

Matthew 11:1 It happened that when Jesus had finished directing his 12 disciples, he departed from there to teach and preach in their cities.

Matthew 11:2 Now when John heard in the prison the works of Christ, he sent two of his disciples

Matthew 11:3 and said to him, "Are you he who comes, or should we look for another?"

Matthew 11:4 Jesus answered them, "Go and tell John the things which you hear and see:

Matthew 11:5 the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have good news preached to them.

Matthew 11:6 Blessed (supremely blest by extension, fortunate, well off, happy, highly favored) is he who finds no occasion for stumbling in me."

Matthew 11:7 As these went their way, Jesus began to say to the multitudes concerning John, "What did you go out into the wilderness to see? A reed swayed (shaken) by the wind?

Picture of a reed swayed by the wind

Matthew 11:8 But what did you go out to see? A man in effeminate (soft) clothing? Behold, those who wear effeminate (soft) clothing are in kings' houses/palaces.

"Kings' Houses/Palaces" The expression "kings' houses/palaces" refers to the royal

courts, where people commonly wore fine, luxurious, and elaborate clothing. Jesus contrasts this setting with John the Baptist, who lived in the wilderness and wore simple clothing of camel's hair and a leather girdle. The reference is interesting when viewed historically, since royal courts throughout history often displayed elaborate styles of dress that could appear very different from ordinary clothing.

For example, Alexander the Great adopted elements of Persian royal dress and court customs after his conquests in the East. Plutarch records that Alexander began wearing Persian-style royal clothing, which caused some of his Macedonians to take offense at the change .

(Life of Alexander 45) states "From thence he marched into Parthia, where, during a respite from fighting, he first put on the barbaric dress, either from a desire to adapt himself to the native customs, believing that community of race and custom goes far towards softening the hearts of men; or else this was an attempt to introduce the obeisance among the Macedonians, by accustoming them little by little to put up with changes and alterations in his mode of life. However, he did not adopt the famous Median fashion of dress, which was altogether barbaric and strange, nor did he assume trousers, or sleeved vest, or tiara, but carefully devised a fashion which was midway between the Persian and the Median, more modest than the one and more stately than the other. At first he wore this only in intercourse with the Barbarians and with his companions at home, then people generally saw him riding forth or giving audience in this attire. The sight was offensive to the Macedonians, but they admired his other high qualities and thought they ought to yield to him in some things which made for his pleasure or his fame. For, in addition to all his other hardships, he had recently been shot by an arrow in the leg below the knee, so that splinters of the larger bone came out; and at another time he was smitten in the neck with a stone so severely that his eye-sight was clouded and remained so for some time. Nevertheless, he did not cease exposing himself to dangers without stint, nay, he actually crossed the river Orexartes (which he himself supposed to be the Tanaïs), put the Scythians to rout, and pursued them for a hundred furlongs, although he was suffering all the while from a diarrhoea."

Later English kings, including King James I and Henry VIII, are also commonly depicted in elaborate royal garments, robes, lace, jewels, and other highly decorated clothing. These examples are not presented here as a judgment upon the individuals or their clothing, but simply as historical observations of the elaborate dress associated with royal courts.

King James I

The National Portrait Gallery identifies a 1621 portrait by Daniel Mytens in which James is wearing the full robes of the Garter.

There is also a portrait attributed to John de Critz showing James wearing a white satin doublet and hose sewn with pearls, a jeweled sword belt, jeweled buttons, lace edging, and a jeweled collar.

The Government Art Collection likewise describes James wearing a jeweled hatband, feather, jeweled hat ornament, red doublet, black cloak, and a lace-trimmed collar.

Henry VIII

Henry VIII provides another very strong example of the ornate clothing associated with a royal court. In portraits associated with Hans Holbein, he is shown wearing richly decorated garments, fur, jewels, elaborate sleeves, and ornate accessories. The surviving portrait tradition is well documented.

Historical Illustration: Royal courts were commonly associated with elaborate and luxurious clothing. Portraits of King James I and King Henry VIII demonstrate the highly ornate dress worn by English monarchs. These images are presented as historical examples of royal court dress and are not intended as a judgment upon the individuals depicted.

The emphasis of Matthew 11:8, however, remains Jesus' contrast between John's wilderness ministry and the luxury and refinement associated with royal courts. John was not a man seeking the appearance, comfort, or status of those found in kings' houses/palaces.

Matthew 11:9 But what (why) did you go out? To see a prophet? Yes, I tell you, and much more than a prophet.

TEXT: "But what did ^{pl}you go out to see? A prophet?"
EVIDENCE: S^{c} B*(vid) C D K L P X Delta Theta Pi f1 f13 28 33 565 700 1010 Byz Lect lat vg syr cop(south)

TEXT: "But why did ^{pl}you go out? To see a prophet?" EVIDENCE: S* B^{c} W 892 cop(north)

Matthew 11:10 For this is he, of whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.'

Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye

desire, behold, he cometh, saith Jehovah of hosts. (Malachi 3:1 ASV)

Matthew 11:11 Most certainly I tell you, among those who are born of women there has not arisen anyone greater than John the Baptist (baptizer, immerser) ; yet he who is least in the Kingdom of Heaven is greater than he.

Matthew 11:12 From the days of John the Baptist (baptizer, immerser) until now, the Kingdom of Heaven suffers violence, and the violent take it by force.

Matthew 11:13 For all the prophets and the law prophesied until John.

Matthew 11:14 If you are willing to receive it, this is Elijah, who is to come.

Matthew 11:15 He who has ears to hear, let him hear.

TEXT: "The one who has ears, let him hear."
EVIDENCE: B D 700 two lat syr(s)

TEXT: "The one who has ears to hear, let him hear" EVIDENCE: S C K L W X Delta Theta Pi f1 f13 28 33 565 892 1010 Byz Lect most lat vg syr(c,p,h,pal) cop

Matthew 11:16 "But to what shall I compare this generation (stock , race of people) ? It is like children sitting in the marketplaces, who call to their companions

Matthew 11:17 and say, 'We played the flute for you, and you didn't dance (act the part of a pantomime , shook, trembled, leap) . We mourned for you, and you didn't lament (beat your chest, mourn ,bewail, cried out loud in sorrow).'

Matthew 11:18 For John came neither eating nor drinking, and they say, 'He has a demon.'

Matthew 11:19 The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by her children (works)."

TEXT: "wisdom is justified by her works"
EVIDENCE: S B* W syr(p,h) cop(north)

TEXT: "wisdom is justified by her children" EVIDENCE: B^2 C D K L X Delta Theta Pi f1 28 33 565 700 892 1010 Byz Lect most lat vg syr(c,s) most cop(south)

TEXT: "wisdom is justified by all her children EVIDENCE: one lat

TEXT: "wisdom is justified by all her works" EVIDENCE: f13

Matthew 11:20 Then he began to denounce (rebuke, speak against) the cities in which most of his mighty works had been done, because they didn't repent.

Matthew 11:21 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes.

Matthew 11:22 But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you.

Matthew 11:23 You, Capernaum, who are exalted to heaven, you will go down (driven) to Hell (Hades). For if the mighty works had been done in Sodom which were done in you, it would have remained until this day.

TEXT: "You shall be brought down to Hades."
EVIDENCE: B D W lat vg syr(c,s) cop(south)

TEXT: "You shall be driven down to Hades."EVIDENCE: S C K L X Delta Theta Pi f1 f13 28 33 565 700 892 1010 Byz Lect syr(p,h) cop(north)

Matthew 11:24 But I tell you that it will be more tolerable for the land of Sodom, on the day of judgment, than for you."

Matthew 11:25 At that time, Jesus answered, "I thank you, Father, Lord of heaven and earth, that you hid these things from the wise and understanding, and revealed them to infants.

Matthew 11:26 Yes, Father, for so it was well-pleasing in your sight.

Matthew 11:27 All things have been delivered to me by my Father. No one knows the Son, except the Father; neither does anyone know the Father, except the Son, and he to whom the Son desires to reveal him.

Matthew 11:28 "Come to me, all you who labor and are heavily burdened, and I will give you rest.

Matthew 11:29-30 Take my yoke upon you, and learn from me, for I am gentle and lowly in heart; and you will find rest for your souls. For my yoke is easy, and my burden is light."

Yoke for Oxen and Yoke for horses below :

Matthew 12:1 At that time, Jesus went on the Sabbath day through the grain fields. His disciples were hungry and began to pluck heads of grain and to eat.

Matthew 12:2 But the Pharisees, when they saw it, said to him, "Behold, your disciples do what is not lawful to do on the Sabbath."

Matthew 12:3-4 But he said to them, "Haven't you read what David did, when he was hungry, and those who were with him; how he entered into the house of God, and ate the showbread (bread of the Presence) , which was not lawful for him to eat, neither for those who were with him, but only for the priests?

TEXT: "how he entered into the house of God and they ate the bread of presentation"
EVIDENCE: S B 481

TEXT: "how he entered into the house of God and he ate the bread of presentation" EVIDENCE: p^{70} C D K L W Delta Theta Pi f1 f13 28 33 565 700 892^{c} 1010 Byz Lect lat vg syr cop

TEXT: "how he entered into the house of God and he took the bread of presentation" EVIDENCE: 892*

Jesus is referring to:

Then came David to Nob to Ahimelech the priest: and Ahimelech came to meet David trembling, and said to him, Why are you alone, and no man with you? David said to Ahimelech the priest, The king has commanded me a business, and has said to me, Let no man know anything of the business about which I send you, and what I have commanded you: and I have appointed the young men to such and such a place. Now therefore what is under your hand? give me five loaves of bread in my hand, or whatever there is present. The priest answered David, and said, There is no common bread under my hand, but there is holy bread; if only the young men have kept themselves from women. David answered the priest, and said to him, Of a truth women have been kept from us about these three days; when I came out, the vessels of the young men were holy, though it was but a common journey; how much more then today shall their vessels be holy? So the priest gave him holy bread; for there was no bread there but the show bread, that was taken from before Yahweh, to put hot bread in the day when it was taken away. (1 Samuel 21:1-6 WEB)

This bread was only to be eaten by the priests and their sons.

Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the tent of meeting. They shall eat those things with which atonement was made, to consecrate and sanctify them: but a stranger shall not eat of it, because they are holy. (Exodus 29:32-33 WEB)

Moses said to Aaron and to his sons, "Boil the flesh at the door of the Tent of Meeting, and

there eat it and the bread that is in the basket of consecration, as I commanded, saying, 'Aaron and his sons shall eat it.' (Leviticus 8:31 WEB)

"You shall take fine flour, and bake twelve cakes of it: two tenth parts of an ephah shall be in one cake. You shall set them in two rows, six on a row, on the pure gold table before Yahweh. You shall put pure frankincense on each row, that it may be to the bread for a memorial, even an offering made by fire to Yahweh. Every Sabbath day he shall set it in order before Yahweh continually. It is on the behalf of the children of Israel an everlasting covenant. It shall be for Aaron and his sons; and they shall eat it in a holy place: for it is most holy to him of the offerings of Yahweh made by fire by a perpetual statute." (Leviticus 24:5-9 WEB)

Matthew 12:5 Or have you not read in the law, that on the Sabbath day, the priests in the temple profane the Sabbath, and are guiltless?

The priests profane the Sabbath in that they work on it :

1) They are able to circumcise a person on that day

Moses has given you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath you circumcise a boy. (John 7:22 WEB)

2) And they also preform sacrifices on that day

On the Sabbath day two male lambs a year old without blemish, and two tenth parts of an ephah of fine flour for a meal offering, mixed with oil, and the drink offering of it: (Numbers 28:9 WEB)

Matthew 12:6 But I tell you that one greater than the temple is here.

Matthew 12:7 But if you had known what this means, 'I desire mercy, and not sacrifice,' {Hosea 6:6} you would not have condemned the guiltless.

Jesus quotes

For I desire mercy, and not sacrifice; and the knowledge of God more than burnt offerings. (Hosea 6:6 WEB)

Matthew 12:8 For the Son of Man is Lord of the Sabbath."

Matthew 12:9 He departed there, and went into their synagogue.

Matthew 12:10 And behold, there was a man with a withered hand. They asked him, "Is it lawful to heal on the Sabbath day?" that they might accuse him.

Matthew 12:11 He said to them, "What man is there among you, who has one sheep, and if this one falls into a pit on the Sabbath day, won't he grab on to it, and lift it out?

Matthew 12:12 Of how much more value then is a man than a sheep! Therefore it is lawful to do good on the Sabbath day."

Matthew 12:13 Then he told the man, "Stretch out your hand." He stretched it out; and it was restored whole, just like the other.

Matthew 12:14 But the Pharisees went out, and conspired against him, how they might destroy him.

Matthew 12:15 Jesus, perceiving that, withdrew from there. Great multitudes followed him; and he healed them all,

TEXT: "large crowds followed him" or "many crowds followed him" (footnote reading)
EVIDENCE: C D K L W X Delta Theta Pi f1 f13 28 33 565 700 892 1010 Byz Lect few lat syr(p,h) most cop

TEXT: "many followed him" EVIDENCE: S B many lat vg syr(c,s)

TEXT: "crowds followed him" EVIDENCE: N some cop(south)

Matthew 12:16-21 and charged them that they should not make him known: that it might be fulfilled which was spoken through Isaiah the prophet, saying, "Behold, my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my Spirit on him. He will proclaim justice to the nations. He will not strive, nor shout; neither will anyone hear his voice in the streets. He won't break a bruised reed. He won't quench a smoking flax, until he leads justice to victory. In his name, the nations will hope."

Jesus was fulfilling:

Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles. He will not cry, nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth. He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law. (Isaiah 42:1-4 ASV)

This is a whole lot different from what we see among many in today's church that post everything they do for the Lord.

Matthew 12:22 Then one possessed by a demon, blind and mute, was brought to him and he healed him, so that the blind and mute man both spoke and saw.

This healing of the blind and mute was a fulfillment of prophecy which when the Messiah

was to come would be fulfilled.

(Isaiah 35:5-6) Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped. Then the lame shall leap like a deer, And the tongue of the dumb sing. For waters shall burst forth in the wilderness, And streams in the desert.

Matthew 12:23 All the multitudes were amazed, and said, "Can this be the son of David?"

Matthew 12:24 But when the Pharisees heard it, they kept saying, "This man does not cast out demons, except by Beelzebul, the prince of the demons."

TEXT: "This man does not cast out the demons, except by Beelzebul"
EVIDENCE: p^{21} C D L W Theta f1 f13 Maj most lat syr(h) cop

TEXT: "This man does not cast out the demons, except by Beezebul" EVIDENCE: S B

TEXT: "This man does not cast out the demons, except by Beelzebub" EVIDENCE: two lat vg syr(s,c,p)

Jesus was accused by the Pharisees of casting out demons by the prince of demons. This is something the Pharisees kept saying, as we see here in this verse. Therefore, "kept saying" is a better translation than "said," since they did not say it only once.

Matthew 12:25 Knowing their thoughts, Jesus said to them, "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand.

Matthew 12:26 If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

Matthew 12:27 If I by Beelzebul cast out demons (devils), by whom do your children cast them out? Therefore they will be your judges.

They will be your judges- Not literal courtroom judges but witnesses against the Pharisees' hypocrisy. Their own disciples' exorcisms prove that demon-expulsion is a divine act, not a demonic one. Thus the Pharisees condemn themselves by applying a double standard.

Historical source for first-century Jewish exorcism is found in the following to show what Jesus is referring to:

Josephus in (Antiquities Book 8 Chapter 2 section 5) states {"...God also enabled him to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return; and this method of cure is of great force unto this day; for I have seen a certain man

of my own country, whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this: He put a ring that had a Foot of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he abjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin full of water, and commanded the demon, as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man; and when this was done, the skill and wisdom of Solomon was shown very manifestly: for which reason it is, that all men may know the vastness of Solomon's abilities, and how he was beloved of God, and that the extraordinary virtues of every kind with which this king was endowed may not be unknown to any people under the sun for this reason, I say, it is that we have proceeded to speak so largely of these matters."}

Josephus, Wars of the Jews 7.6.3 {"Now, within this place there grew a sort of rue, that deserves our wonder on account of its size, for it was no way inferior to any fig tree whatever, either in height or in thickness; and the report is, that it had lasted ever since the times of Herod, and would probably have lasted much longer, had it not been cut down by those Jews who took possession of the place afterward; *(180)* but still in that valley which surrounds the city on the north side there is a certain place called Baaras, which produces a root of the same name with itself; *{b } (181)* its colour is like to that of flame, and toward the evenings it sends out a certain ray like lightning: it is not easily taken by such as would do it, but recedes from their hands, nor will yield itself to be taken quietly, until either the urine of a woman, or her [menstrual] blood, is poured upon it; nay, even then it is certain death to those who touch it, unless anyone take and hang the root itself down from his hand, and so carry it away. It may also be taken another way, without danger, which is this: they dig a trench all around it, till the hidden part of the root be very small, they then tie a dog to it, and, when the dog tries hard to follow him that tied him, this root is easily plucked up, but the dog dies immediately, as if it were instead of the man that would take the plant away; nor after this need anyone be afraid of taking it into their hands. Yet, after all this pains in getting, it is only valuable on account of one virtue it has, that if it be only brought to sick persons, it quickly drives away those called demons, which are no other than the spirits of the wicked, that enter into men that are alive and kill them, unless they can obtain some help against them. Here are also fountains of hot water that flow out of this place, which have a very different taste one from the other; for some of them are bitter, and others of them are plainly sweet. Here are also many eruptions of cold waters, and this not only in the places that lie lower, and have their fountains near one another, but, what is still more wonderful, here is to be seen a certain cave close by, whose cavity is not

deep, but it is covered over by a rock that is prominent: above this rock there stand up two [hills or] breasts, as it were, but a little distant one from another, the one of which sends out a fountain that is very cold, and the other sends out one that is very hot; which waters, when they are mingled together, compose a most pleasant bath; they are medicinal indeed for other maladies, but especially good for strengthening the nerves. This place has in it also mines of sulphur and alum."}

Tobit 6:5–8 {"So the young man did as the angel commanded him; and when they had roasted the fish, they did eat it: then they both went on their way, till they drew near to Ecbatane. Then the young man said to the angel, Brother Azarias, to what use is the heart and the liver and the gal of the fish? And he said unto him, Touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed. As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed. "}

Tobit 8:2-3 {"And as he went, he remembered the words of Raphael, and took the ashes of the perfumes, and put the heart and the liver of the fish thereupon, and made a smoke therewith. The which smell when the evil spirit had smelled, he fled into the utmost parts of Egypt, and the angel bound him. "}

Talmud goes so far as to describe conversations with demons

Shabbat 67a {"To be saved from a demon, let him recite as follows: You were stopped up, stopped up you were. Cursed, broken, and excommunicated be the demon called bar Tit bar Tamei bar Tina as Shamgaz, Merigaz, and Istemai.

To be saved from the demon of the bathroom, let him recite as follows: On the head of a lion and on the nose of a lioness we found the demon named bar Shirika Panda. With a bed of leeks I felled him, and with the jaw of the donkey I struck him."}

Pesachim 110 b {"Rav Yosef said: Yosef the Demon said to me: Ashmedai, the king of the demons, is appointed over all who perform actions in pairs, and a king is not called a harmful spirit. A king would not cause harm. Consequently, there is no reason to fear the harm of demons for having performed an action in pairs. Some say this statement in this manner: On the contrary, he is an angry king who does what he wants, as the halakha is that a king may breach the fence of an individual in order to form a path for himself, and none may protest his action. Similarly, the king of demons has full license to harm people who perform actions in pairs.

Rav Pappa said: Yosef the Demon said to me: If one drinks two cups, we demons kill him; if he drinks four, we do not kill him. But this person who drank four, we harm him. There is another difference between two and four: With regard to one who drinks two, whether he did so unwittingly or intentionally, we harm him. With regard to one who drinks four, if he does so intentionally, yes, he is harmed; if he does so unwittingly, no, he will not be harmed."}

Berakhot 6a {"One who seeks to know that the demons exist should place fine ashes around his bed, and in the morning the demons' footprints appear like chickens' footprints, in the ash. One who seeks to see them should take the afterbirth of a firstborn female black cat, born to a firstborn female black cat, burn it in the fire, grind it and place it in his eyes, and he will see them. He must then place the ashes in an iron tube sealed with an iron seal [gushpanka] lest the demons steal it from him, and then seal the opening so he will not be harmed. Rav Beivai bar Abaye performed this procedure, saw the demons, and was harmed. The rabbis prayed for mercy on his behalf and he was healed."}

Berakhot 51a {"Rabbi Yishmael ben Elisha said: Suriel, the heavenly ministering angel of the Divine Presence, told me three things from on high: Do not take your cloak in the morning from the hand of your servant and wear it; do not ritually wash your hands from one who has not ritually washed his own hands; and only return a cup of asparagus to the one who gave it to you. Why is this? Because a band of demons and some say a band of angels of destruction lie in wait for a person and say: When will a person encounter one of these circumstances and be captured?"}

⚖️ Comparison Table: Jesus vs. Jewish Exorcists

Practitioner	Method	Authority Claimed	Effectiveness	Implication
Jesus	Command only, no rituals	Spirit of God	Immediate, total	Kingdom of God present
Jewish exorcists	Incantations, objects (Solomon's ring), prayers	God's power	Varied	Pharisees accept them
Pharisees	Accuse Jesus of demonic power	—	—	Their own disciples condemn their inconsistency

Matthew 12:28 But if I by the Spirit of God cast out demons (devils), then the Kingdom of God has come upon you.

Matthew 12:29 Or how can one enter into the house of the strong man, and plunder his goods, unless he first bind the strong man? Then he will plunder his house.

Matthew 12:30 "He who is not with me is against me, and he who doesn't gather with me, scatters.

Matthew 12:30 teaches that neutrality toward Jesus is impossible. The Jewish sources confirm this truth: when people reject Jesus, their actions do not remain harmless — they scatter. The rabbis who forbade a dying man from invoking Jesus' name (Tosefta Hullin 2:22–23) did not merely disagree with Christ; they prevented healing. The Pharisees who accused Jesus of casting out demons by Beelzebul weakened their own exorcists and misled the people. Rituals in Josephus and the Talmud show that without Christ's authority, human efforts fall short. Those who are not with Jesus inevitably work against Him, and in doing so, they harm others rather than help them.

Tosefta Hullin 2:22–23 {"... It so happened with Rabbi Eliezer ben Dama, the son of Rabbi Yishmael's sister, that a snake bit him, and along came Ya'akov, a man from K'far Sachnai, to heal him (MS Vienna adds, "in the name of Yeshua ben Panteira"), and Rabbi Yishmael did not allow it. He said to him, "You are not allowed, ben Dama!" He said to him, "I will bring you proof that he can heal me," but he did not have enough time to bring him proof before he died. Rabbi Yishmael said, "Ben Dama is fortunate that he departed to eternal peace, and did not tear down the fences of the Sages, before [divine] retribution came upon him," as it is said (Ecc. 10:8), "He who tears down a fence will be bitten by a snake."

It so happened with Rabbi Eliezer that he was apprehended over words of heresy, and they brought him before the court to render judgment. The hegemon said to him, "Is an old man like you [really] occupied in such matters?" [Rabbi Eliezer] said to him, "The Judge is trusted by me." The hegemon thought that Rabbi Eliezer was talking about no one else but him, although Rabbi Eliezer did not intend [to refer to anyone] but his Father in heaven. The hegemon said to him, "Since you trusted only in me, thus I say: It is possible that these grey hairs may have erred in such matters. [Thus, you are] acquitted; you are exempt." And at the time that he was freed from the court, he was sorry that he had been arrested on the words of the heretics, and his students came to him to console him, and he did not accept [their consolation]. [Thereafter,] Rabbi Akiva entered [Rabbi Eliezer's house] and said to him, "Rabbi, may I speak before you to ease your distress?" He said to him, "Speak." He said to him, "Perhaps one of the heretics said to you a word of heresy (i.e., one of his teachings) that pleased you." He said to him, "Yes." He said to him, "By the heavens, you reminded me! One time I was walking in the camp of Sepphoris, when I met a man of K'far Sachnai, and he said a word of heresy (MS Vienna adds, "in the name of Yeshua ben Panteira"), and I enjoyed it, and thus I was apprehended on the words of heresy, such that I transgressed the words of Torah, "Remove your way from her, and do not approach the entrance of her house" (Prov. 5:8), "for she has cast down many wounded" (Prov. 7:26). And thus Rabbi Eliezer says, "A man should always flee from ugliness, and from anything that resembles ugliness" (Avot DeRabbi Natan 2:2)."}

Matthew 12:31 Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men.

Matthew 12:32 Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age, nor in that which is to come.

Matthew 12:33 "Either make the tree good, and its fruit good, or make the tree corrupt, and its fruit corrupt; for the tree is known by its fruit.

Matthew 12:34 You offspring of vipers, how can you, being evil, speak good things? For out of the abundance of the heart, the mouth speaks.

Matthew 12:35 The good man out of his good treasure brings out good things, and the evil man out of his evil treasure of the heart brings out evil things.

Matthew 12:36 I tell you that every idle word that men speak, they will give account of it in the day of judgment.

Matthew 12:37 For by your words you will be justified, and by your words you will be condemned."

Matthew 12:38 Then certain of the scribes and Pharisees answered, "Teacher, we want to see a sign from you."

Matthew 12:39-40 But he answered them, "An evil and adulterous generation seeks after a sign, but no sign will be given it but the sign of Jonah the prophet. For as Jonah was 3 days and 3 nights in the belly of the whale, so will the Son of Man be 3 days and 3 nights in the heart of the earth.

Jesus is referring to

(Jonah 1:17) Now the LORD had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights. (NKJV)

Matthew 12:41 The men of Nineveh will stand up in the judgment with this generation, and will condemn it, for they repented at the preaching of Jonah; and behold, someone greater than Jonah is here.

Jesus is referring to

(Jonah 3:4-10) And Jonah began to enter the city on the first day's walk. Then he cried out and said, "Yet forty days, and Nineveh shall be overthrown!" So the people of Nineveh believed God, proclaimed a fast, and put on sackcloth, from the greatest to the least of them. Then word came to the king of Nineveh; and he arose from his throne and laid aside his

robe, covered himself with sackcloth and sat in ashes. And he caused it to be proclaimed and published throughout Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; do not let them eat, or drink water. But let man and beast be covered with sackcloth, and cry mightily to God; yes, let every one turn from his evil way and from the violence that is in his hands. Who can tell if God will turn and relent, and turn away from His fierce anger, so that we may not perish? Then God saw their works, that they turned from their evil way; and God relented from the disaster that He had said He would bring upon them, and He did not do it. (NKJV)

Matthew 12:42 The queen of the south (Sheba) will rise up in the judgment with this generation, and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and behold, someone greater than Solomon is here.

Jesus is referring to

(1 Kings 10:1-7) Now when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to test him with hard questions. She came to Jerusalem with a very great retinue, with camels that bore spices, very much gold, and precious stones; and when she came to Solomon, she spoke with him about all that was in her heart. So Solomon answered all her questions; there was nothing so difficult for the king that he could not explain it to her. And when the queen of Sheba had seen all the wisdom of Solomon, the house that he had built, the food on his table, the seating of his servants, the service of his waiters and their apparel, his cupbearers, and his entryway by which he went up to the house of the LORD, there was no more spirit in her. Then she said to the king: "It was a true report which I heard in my own land about your words and your wisdom. "However I did not believe the words until I came and saw with my own eyes; and indeed the half was not told me. Your wisdom and prosperity exceed the fame of which I heard. (NKJV)

Matthew 12:43 But the unclean spirit, when he is gone out of the man, passes through waterless places, seeking rest, and doesn't find it.

Matthew 12:44 Then he says, 'I will return into my house from which I came out,' and when he has come back, he finds it empty, swept, and put in order.

Matthew 12:45 Then he goes, and takes with himself seven other spirits more evil than he is, and they enter in and dwell there. The last state of that man becomes worse than the first. Even so will it be also to this evil generation."

Peter makes reference to this in the following

(2 Peter 2:20-22) For if, after they have escaped the defilement of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in it and overcome, the last state has become worse for them than the first. For it would be better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered to them. But it has happened to them according to the true proverb, "The dog turns to his own vomit again," {Proverbs 26:11} and "the sow that has washed to wallowing in the mire." (WEB)

Matthew 12:46 While he was yet speaking to the multitudes, behold, his mother and his brothers stood outside, seeking to speak to him.

Matthew 12:47 One said to him, "Behold, your mother and your brothers stand outside, seeking to speak to you."

TEXT: include verse 47
EVIDENCE: S^a C D K W X Delta Theta Pi f1 f13 28 33 565 700 892 1010 Byz Lect most lat vg syr(p,h) cop(north)

TEXT: omit verse 47 EVIDENCE: S* B L Gamma 1009 one Lect two lat syr(c,s) cop(south)

Matthew 12:48 But he answered him who spoke to him, "Who is my mother? Who are my brothers?"

Matthew 12:49 He stretched out his hand towards his disciples, and said, "Behold, my mother and my brothers!

Matthew 12:50 For whoever does the will of my Father who is in heaven, he is my brother, and sister, and mother."

Matthew 13:1 On that day Jesus went out of the house, and sat by the seaside.

Matthew 13:2 Great multitudes gathered to him, so that he entered into a boat, and sat, and all the multitude stood on the beach.

Matthew 13:3-9 He spoke to them many things in parables, saying,

"Behold, a farmer went out to sow. As he sowed, some seeds fell by the roadside, and the birds came and devoured them. Others fell on rocky ground, where they didn't have much soil, and immediately they sprang up, because they had no depth of earth. When the sun had risen, they were scorched. Because they had no root, they withered away. Others fell among thorns. The thorns grew up and choked them: and others fell on good soil, and yielded fruit: some 100 times as much, some 60, and some 30. The one who has ears to hear, let him hear.

TEXT: "The one who has ears, let him hear."
EVIDENCE: S* B L four lat syr(s)

TEXT: "The one who has ears to hear, let him hear" EVIDENCE: S^{C} C D K W X Z Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(c,p,h) cop

Matthew 13:10 The disciples came, and said to him, "Why do you speak to them in parables?"

Matthew 13:11 He answered them, "To you it is given to know the mysteries of the Kingdom of Heaven, but it is not given to them.

Matthew 13:12 For whoever has, to him will be given, and he will have abundance, but whoever doesn't have, from him will be taken away even that which he has.

Matthew 13:13-15 Therefore I speak to them in parables, because seeing they don't see, and hearing, they don't hear, neither do they understand. In them the prophecy of Isaiah is fulfilled, which says, 'By hearing you will hear, and will in no way understand; Seeing you will see, and will in no way perceive: for this people's heart has grown callous, their ears are dull of hearing, they have closed their eyes; or else perhaps they might perceive with their eyes, hear with their ears, understand with their heart, and should turn again; and I would heal them.'

In them the prophecy of Isaiah is fulfilled, which says:

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. (Isaiah 6:9-10 KJV)

Matthew 13:16 "But blessed are your eyes, for they see; and your ears, for they hear.

Matthew 13:17 For most certainly I tell you that many prophets and righteous men desired to see the things which you see, and didn't see them; and to hear the things which you hear, and didn't hear them.

Matthew 13:18 "Hear, then, the parable of the farmer.

Matthew 13:19 When anyone hears the word of the Kingdom, and doesn't understand it, the evil one comes, and snatches away that which has been sown in his heart. This is what was sown by the roadside.

Matthew 13:20 What was sown on the rocky places, this is he who hears the word, and immediately with joy receives it;

Matthew 13:21 yet he has no root in himself, but endures for a while. When oppression or persecution arises because of the word, he immediately stumbles. .

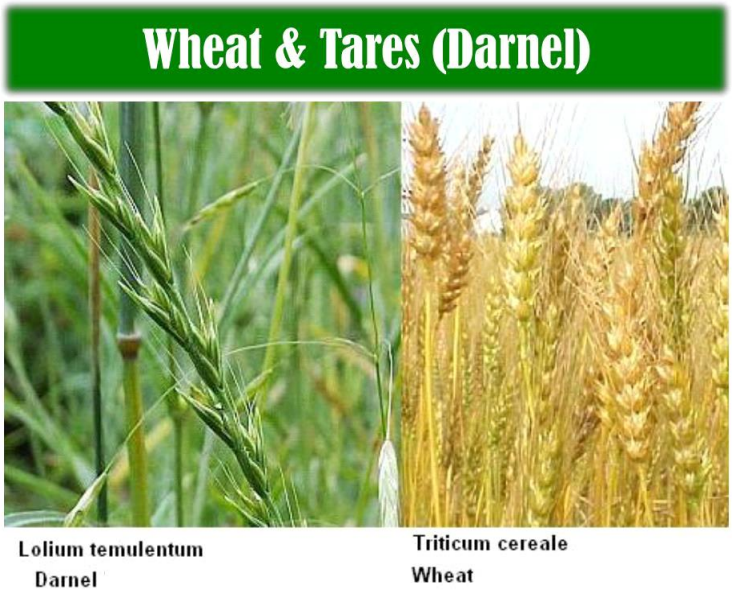
Matthew 13:22 What was sown among the thorns, this is he who hears the word, but the cares of this age and the deceitfulness of riches choke the word, and he becomes unfruitful.

Matthew 13:23 What was sown on the good ground, this is he who hears the word, and understands it, who most certainly bears fruit, and brings forth, some one hundred times as much, some sixty, and some thirty."

Matthew 13:24 He set another parable before them, saying, "The Kingdom of Heaven is like a man who sowed good seed in his field,

Matthew 13:25 but while people slept, his enemy came and sowed darnel weeds also among the wheat, and went away.

Darnel is a weed grass (probably bearded darnel or lolium temulentum) that looks very much like wheat until it is mature, when the difference becomes very apparent.



Matthew 13:26 But when the blade sprang up and brought forth fruit, then the darnel weeds appeared also.

Matthew 13:27 The servants of the householder came and said to him, 'Sir, didn't you sow good seed in your field? Where did this darnel come from?'

Matthew 13:28 "He said to them, 'An enemy has done this.' The servants asked him, 'Do you want us to go and gather them up?'

Matthew 13:29 “But he said, 'No, lest perhaps, while you gather up the darnel weeds, you root up the wheat with them.”

Matthew 13:30 Let both grow together until the harvest, and in the harvest time I will tell the reapers, "First, gather up the darnel weeds, and bind them in bundles to burn them; but gather the wheat into my barn."'"

Matthew 13:31 He set another parable before them, saying, "The Kingdom of Heaven is like a grain of mustard seed, which a man took, and sowed in his field;

Matthew 13:32 which indeed is smaller than all seeds. But when it is grown, it is greater than the herbs, and becomes a tree, so that the birds of the air come and lodge in its branches."

Mustard plant

Mustard seed in comparison to rice

Hyperbole has been used by Rabbis to speak of the mustard plant in the time of Jesus as growing tall as a tree example of this can be seen in the Talmud. Jesus is using the language of the people to make a point.

Jerusalem Talmud Peah 7:3 states {"One person sowed turnips on his field; he used to cut them off and sell them. It happened that a fox made his nest in a turnip's head. It happened in Shihin that one stalk of mustard plant had three leaves; one leaf was split off to cover a potter's hut and they found on it three qab of mustard seed. Rebbi Simeon ben Ḥalaphta said, I had a stem of mustard plant on my property and I climbed on it the way one climbs a

fig tree."}

Matthew 13:33 He spoke another parable to them. "The Kingdom of Heaven is like yeast, which a woman took, and hid in three measures of meal, until it was all leavened."

Three measures of meal is three sata. Three sata is about 39 litres, or a bit more than a bushel.

Yeast... in Scripture is mostly seen as representing bad doctrine.

(Matthew 16:6-12) Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees." They reasoned among themselves, saying, "We brought no bread." Jesus, perceiving it, said, "Why do you reason among yourselves, you of little faith, 'because you have brought no bread?' Don't you yet perceive, neither remember the five loaves for the five thousand, and how many baskets you took up? Nor the seven loaves for the four thousand, and how many baskets you took up? How is it that you don't perceive that I didn't speak to you concerning bread? But beware of the yeast of the Pharisees and Sadducees." Then they understood that he didn't tell them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees. (WEB)

But also represents sin

(1 Corinthians 5:6-8) Your boasting is not good. Don't you know that a little yeast leavens the whole lump? Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place. Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth. (WEB)

It is interesting that the three measures of meal could represent the three major sects, or better said, groups of Christianity: Catholic, Orthodox, and Protestant. While each group of Christianity has its good doctrines, such as the Trinity, the atonement of Christ, and the resurrection, they also have their bad doctrines that have come in over time, whether it is the worship of images and statues, prayers to the dead, including Mary, Freemasonry, or liberal theology that is being accepted.

TIMELINE: MAJOR ROMAN CATHOLIC DOCTRINES AND PRACTICES

From the Early Church to Modern Dogmas

Dates when doctrines or practices were formally defined, legislated, or officially reaffirmed by councils, popes, or official documents.

DATE	DOCTRINE / PRACTICE	WHAT HAPPENED	COUNCIL / POPE / DOCUMENT	NOTES / SIGNIFICANCE
431 AD	Mary as Theotokos ("Mother of God")	• The Council of Ephesus affirmed the title Theotokos for Mary in the Christological controversy.	*Council of Ephesus*	Affirmed Mary as "Mother of God" against Nestorius.
787 AD	Veneration of images/icons	• The Second Council of Nicaea approved the use and veneration of religious images, including images of Christ, Mary, and the saints.	*Second Council of Nicaea*	Ended the Iconoclast controversy and allowed veneration of images in the Church.
1123 AD	Clerical marriage prohibited	• The First Lateran Council legislated against clerics in major orders marrying or living with wives.	*First Lateran Council*	Strengthening of an existing Western discipline of clerical celibacy.
1139 AD	Clerical marriages declared invalid	• The Second Lateran Council declared marriages contracted after ordination to be prohibited and invalid.	*Second Lateran Council*	Made such marriages invalid and forbade clerics to keep wives.
1215 AD	Transubstantiation formally defined	• The Fourth Lateran Council gave formal doctrinal expression to the belief that the bread and wine are changed into Christ's body and blood, using the term transubstantiation.	*Fourth Lateran Council*	First time the term "transubstantiation" was officially used in a council.
1380–1381 AD	Wycliffe opposed transubstantiation	• John Wycliffe argued against the doctrine of transubstantiation, teaching that the bread and wine remained truly bread and wine.	*Wycliffe's Writings and Propositions (1380–1381)*	Wycliffe's Eucharistic writings and propositions challenged the established doctrine.
1439 AD	Purgatory affirmed	• The Council of Florence included purgatory in its doctrinal agreement concerning the afterlife.	*Council of Florence*	Part of the decrees on faith.

1547 AD	**Seven sacraments formally defined**	• The Council of Trent stated that there are seven sacraments: baptism, confirmation, Eucharist, penance, extreme unction, order, and matrimony.	*Council of Trent (Session VII)*	Rejected the Protestant view that there are only two sacraments.
1551 AD	**Transubstantiation reaffirmed**	• Trent's Session XIII explicitly reaffirmed transubstantiation, saying the whole substance of bread becomes the substance of Christ's body and the whole substance of wine becomes his blood.	*Council of Trent (Session XIII)*	Anathema (curse) on anyone who denies this teaching.
1563 AD	**Invocation/veneration of saints and images officially reaffirmed**	• Trent taught the invocation of saints, veneration of relics, and the use and veneration of images of Christ, Mary, and the saints.	*Council of Trent (Session XXV)*	Distinguished between worship (latria) due to God alone and veneration (dulia) given to saints and images.
1563 AD	**Indulgences reaffirmed**	• The Council of Trent issued a dogmatic decree concerning indulgences.	*Council of Trent (Session XXV)*	Affirmed the practice and authority of indulgences.
1439–1600s	**Prayers for the dead and Mass for the dead**	• Practice of offering prayers and the Mass for the dead developed and was accepted in the Church.	*Various councils, popes, and liturgical practice*	Part of the doctrine of Purgatory and intercession for souls.
1854 AD	**Immaculate Conception defined as dogma**	• Pope Pius IX formally defined that Mary was preserved from original sin from the first moment of her conception.	*Pope Pius IX Ineffabilis Deus*	Defined by papal bull *Ineffabilis Deus*.
1870 AD	**Papal infallibility defined**	• Vatican I defined papal infallibility when the pope speaks ex cathedra on faith or morals.	*First Vatican Council Pastor Aeternus*	Decree *Pastor Aeternus* promulgated July 18, 1870.
1950 AD	**Assumption of Mary defined as dogma**	• Pope Pius XII formally defined that Mary, "having completed the course of her earthly life," was assumed body and soul into heavenly glory.	*Pope Pius XII Munificentissimus Deus*	Defined by apostolic constitution *Munificentissimus Deus*.

IMPORTANT NOTE: Many of these beliefs and practices existed in various forms long before they were formally defined as dogma. The dates above indicate when they were officially defined, legislated, or reaffirmed by councils, popes, or official Church documents.

SCRIPTURE WARNINGS AGAINST ADDING TO GOD'S WORD

"I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book."
– Revelation 22:18

"Every word of God is pure: He is a shield to them that put their trust in him." Add thou not unto his words, lest he reprove thee, and thou be found a liar."
– Proverbs 30:5–6

Summary: Over the centuries, the Roman Catholic Church has added doctrines and practices that were not taught in Scripture or by the early Church, establishing them as binding dogma for all Catholics.

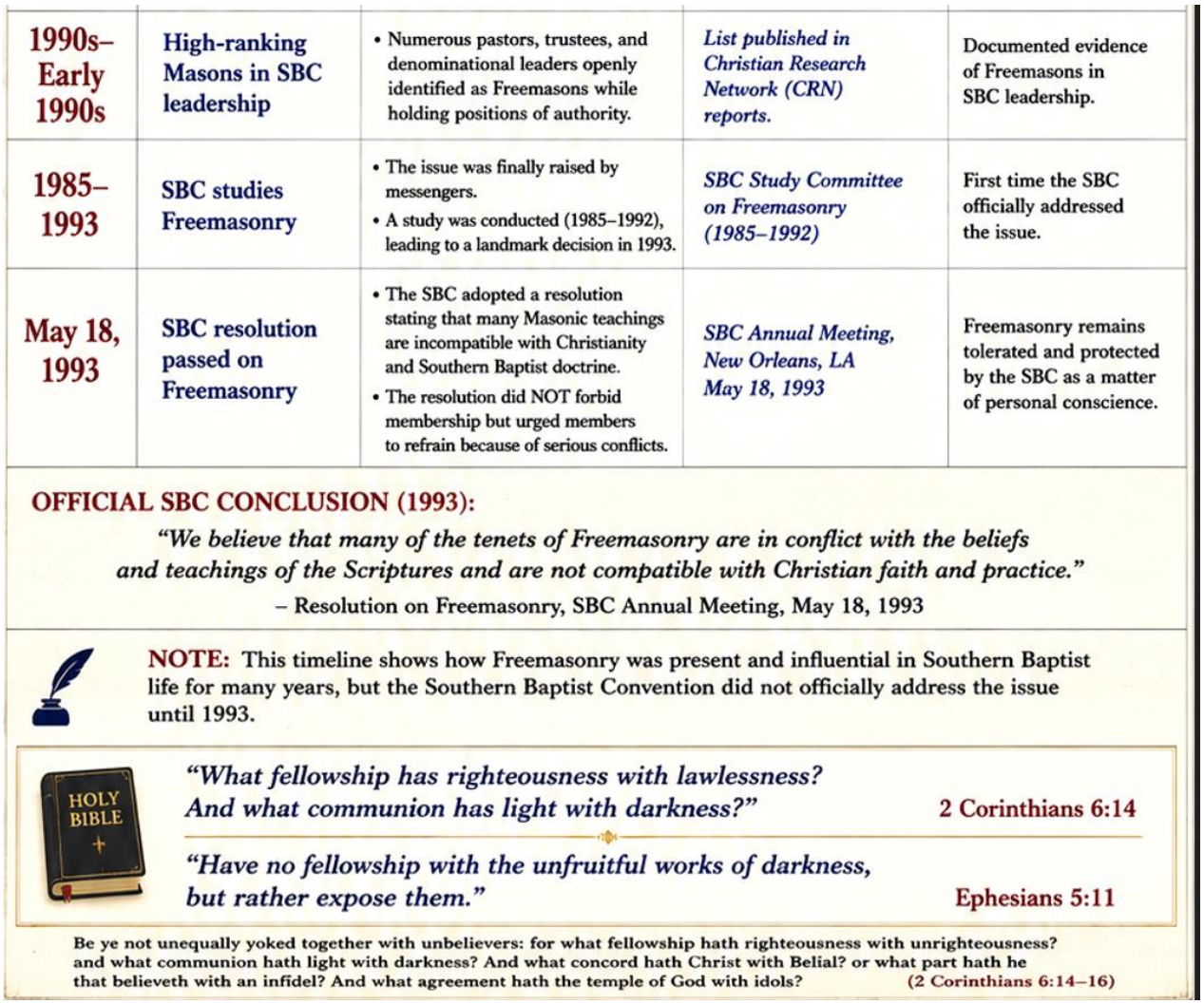
"Stand fast in the faith." (1 Corinthians 16:13)

TIMELINE: FREEMASONRY AND THE SOUTHERN BAPTIST CONVENTION

From Early Presence to the 1993 Controversy

YEAR	EVENT / DEVELOPMENT	WHAT HAPPENED	KEY FIGURES / DOCUMENTS	NOTES / IMPACT
Early 1800s	Freemasonry strong in American society	Freemasonry was widely accepted in American culture, including among many clergy, businessmen, educators, and politicians.	Many ministers and church leaders were Freemasons.	Created a foundation for future influence in Baptist life and institutions.
1840s–1850s	Early Southern Baptist leaders known to be Freemasons	• Several prominent Southern Baptist leaders were known or suspected to be Freemasons. • The issue was not yet openly debated in the denomination.	*Elder J. L. M. Curry, Dr. William L. Dagg, among others.*	Freemasonry was present but not officially addressed by the denomination.
1867	SBC formed – No exclusion of Masons	• The Southern Baptist Convention was organized. • The Constitution contained no prohibition against Freemasons serving as messengers, officers, or leaders.	*SBC Constitution (1867)*	Left the door open for Masons to hold positions in the denomination.
1880s–1910s	Influence through Christian education & institutions	• Many Baptist colleges, hospitals, mission boards, and publishing houses were led by men who were Freemasons. • Masonic principles of moralism and broad religious unity influenced crept in.	Leaders in education, mission boards, and publishing houses.	Laid groundwork for modernism and ecumenical compromise within Baptist life.

1916	**Northern Baptist Convention merges (forms American Baptist Association)**	• Northern Baptists, many influenced by modernism and liberal theology (and many Freemasons), merged with other bodies.	*American Baptist Association (ABA) formed.*	Brought stronger modernist and Masonic influence into national Baptist life.
1930s–1940s	**Rise of "Cooperative Program"**	• The Cooperative Program was promoted as a unifying system. • Masonic-influenced men helped shape boards and agencies.	*SBC agencies, boards and committees.*	Centralized control increased; Masons gained more influence in leadership.
1950s–1960s	**Modernism widely accepted**	• Modernist theology, ecumenism, and social gospel replaced separation and biblical fundamentalism in many SBC institutions.	*Seminaries, boards, and publishers influenced by modernist/Masonic thinking.*	Truth compromised for unity; Masonic ideas of brotherhood and humanism advanced.
1969	**SBC Constitution still allows Masons in leadership**	• The SBC Constitution continues to make no mention of Freemasonry. • Masons could serve as messengers, officers, and committee members.	*SBC Constitution (unchanged).*	Official approval by silence and practice.



1990s–Early 1990s	**High-ranking Masons in SBC leadership**	• Numerous pastors, trustees, and denominational leaders openly identified as Freemasons while holding positions of authority.	*List published in Christian Research Network (CRN) reports.*	Documented evidence of Freemasons in SBC leadership.
1985–1993	**SBC studies Freemasonry**	• The issue was finally raised by messengers. • A study was conducted (1985–1992), leading to a landmark decision in 1993.	*SBC Study Committee on Freemasonry (1985–1992)*	First time the SBC officially addressed the issue.
May 18, 1993	**SBC resolution passed on Freemasonry**	• The SBC adopted a resolution stating that many Masonic teachings are incompatible with Christianity and Southern Baptist doctrine. • The resolution did NOT forbid membership but urged members to refrain because of serious conflicts.	*SBC Annual Meeting, New Orleans, LA May 18, 1993*	Freemasonry remains tolerated and protected by the SBC as a matter of personal conscience.

OFFICIAL SBC CONCLUSION (1993):
"We believe that many of the tenets of Freemasonry are in conflict with the beliefs and teachings of the Scriptures and are not compatible with Christian faith and practice."
– Resolution on Freemasonry, SBC Annual Meeting, May 18, 1993
NOTE: This timeline shows how Freemasonry was present and influential in Southern Baptist life for many years, but the Southern Baptist Convention did not officially address the issue until 1993.
HOLY BIBLE
"What fellowship has righteousness with lawlessness? And what communion has light with darkness?" 2 Corinthians 6:14
"Have no fellowship with the unfruitful works of darkness, but rather expose them." Ephesians 5:11
Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? (2 Corinthians 6:14–16)

Matthew 13:34-35 Jesus spoke all these things in parables to the multitudes; and without a parable, he didn't speak to them, that it might be fulfilled which was spoken through the prophet , saying, "I will open my mouth in parables; I will utter things hidden from the foundation of the world."

TEXT: "This was to fulfill what was spoken through the prophet, saying,"
EVIDENCE: S^{b} B C D K L W X Delta Pi 0242 28 565 700 892 1010 1241 Byz Lect lat vg syr cop

TEXT: "This was to fulfill what was spoken through the prophet Isaiah, saying," EVIDENCE: S* Theta f1 f13 33

Jesus is fulfilling the following:

I will open my mouth in a parable; I will utter dark sayings of old, (Psalms 78:2 ASV

Matthew 13:36 Then Jesus sent the multitudes away, and went into the house. His disciples came to him, saying, "Explain to us the parable of the darnel weeds of the field."

Matthew 13:37 He answered them, "He who sows the good seed is the Son of Man,

Matthew 13:38 the field is the world; and the good seed, these are the children of the Kingdom; and the darnel weeds are the children of the evil one.

Matthew 13:39 The enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels.

Matthew 13:40 As therefore the darnel weeds are gathered up and burned with fire; so will it be at the end of this age.

Matthew 13:41 The Son of Man will send out his angels, and they will gather out of his Kingdom all things that cause stumbling, and those who do iniquity,

Matthew 13:42 and will cast them into the furnace of fire. There will be weeping and the gnashing of teeth.

Matthew 13:43 Then the righteous will shine forth like the sun in the Kingdom of their Father. The one who has ears to hear, let him hear.

TEXT: "The one who has ears, let him hear."
EVIDENCE: S* B Theta 0242 700 four lat earlier vg

TEXT: "The one who has ears to hear, let him hear" EVIDENCE: S^{C} C D K L P W X Delta Pi f1 f13 28 33 565 892 1010 1241 Byz Lect most lat later vg syr(c,s,p,h,pal) cop

Matthew 13:44 "Again, the Kingdom of Heaven is like a treasure hidden in the field, which a man found, and hid. In his joy, he goes and sells all that he has, and buys that field.

Matthew 13:45 "Again, the Kingdom of Heaven is like a man who is a merchant seeking fine pearls,

Matthew 13:46 who, having found one pearl of great price, went and sold all that he had, and bought it.

Matthew 13:47 "Again, the Kingdom of Heaven is like a dragnet, that was cast into the sea, and gathered some fish of every kind,

Matthew 13:48 which, when it was filled, they drew up on the beach. They sat down, and gathered the good into containers, but the bad they threw away.

Matthew 13:49 So will it be in the end of the world. The angels will come forth, and separate the wicked from among the righteous,

Matthew 13:50 and will cast them into the furnace of fire. There will be the weeping and the gnashing of teeth."

Matthew 13:51 Jesus said to them, "Have you understood all these things?" They answered him, "Yes, Lord."

Matthew 13:52 He said to them, "Therefore, every scribe who has been made a disciple in the Kingdom of Heaven is like a man who is a householder, who brings out of his treasure new and old things."

Matthew 13:53 It happened that when Jesus had finished these parables, he departed from there.

Matthew 13:54 Coming into his own country, he taught them in their synagogue, so that they were astonished, and said, "Where did this man get this wisdom, and these mighty works?

Matthew 13:55 Isn't this the carpenter's son? Isn't his mother called Mary (Miriam, Maria), and his brothers, James (Jacob, Jacobus), Joses , Simon, and Judas (Jude, Judah)?

Matthew 13:56 Aren't all of his sisters with us? Where then did this man get all of these things?"

Matthew 13:57 They were offended by him. But Jesus said to them, "A prophet is not without honor, except in his own country, and in his own house."

Matthew 13:58 He didn't do many mighty works there because of their unbelief (distrust).

Matthew 14:1 At that time, Herod the tetrarch heard the report concerning Jesus,

Matthew 14:2 and said to his servants, "This is John the Baptizer. He is risen from the dead. That is why these powers work in him."

Matthew 14:3 For Herod had laid hold of John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.

TEXT: "because of Herodias, his brother Philip's wife"
EVIDENCE: S B C K L W X Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect some lat syr cop

TEXT: "because of Herodias, his brother's wife" EVIDENCE: D some lat vg

Person	Relationship to Herodias
Herod the Great	Grandfather
Aristobulus IV	Father
Berenice	Mother
Herod V (King of Chalcis)	Full brother
Herod Agrippa I	Full brother
Herod II (Herod Philip I)	First Husband
Salome	Daughter
Herod Antipas	Second Husband
Philip the Tetrarch	Later son-in-law via Salome

Herodias was the granddaughter of Herod the Great who married her uncle Herod Philip and left him to marry other uncle Herod Antipas.

Matthew 14:4 For John said to him, "It is not lawful for you to have her."

In more ways than one it was unlawful for him to have her, she was his niece, he was her uncle which the Law of Moses forbade to to uncover the nakedness of your uncle or to be with one's aunt.

(Leviticus 18:12-14) 'You shall not uncover the nakedness of your father's sister; she is near of kin to your father. 'You shall not

uncover the nakedness of your mother's sister, for she is near of kin to your mother. 'You shall not uncover the nakedness of your

father's brother. You shall not approach his wife; she is your aunt.

Matthew Poole states on Leviticus 18:14{"And as a man may not marry his aunt, so neither may a woman marry her uncle.."}

Matthew 14:5 When he would have put him to death, he feared the multitude, because they counted him as a prophet.

Matthew 14:6 But when Herod's birthday came, the daughter of Herodias danced among them and pleased Herod.

Matthew 14:7 Whereupon he promised with an oath to give her whatever she should ask.

Matthew 14:8 She, being prompted by her mother, said, "Give me here on a platter the head of John the Baptizer."

Matthew 14:9 The king was grieved, but for the sake of his oaths, and of those who reclined at the table with him, he commanded it to be given,

Matthew 14:10 and he sent and beheaded John in the prison.

Matthew 14:11 His head was brought on a platter, and given to the young lady: and she brought it to her mother.

Matthew 14:12 His disciples came, and took his body, and buried him ; and they went and told Jesus.

TEXT: "his disciples came and took the corpse and buried him"
EVIDENCE: S* B 0106 ("body") two lat syr(c,s) few cop(north)

TEXT: "his disciples came and took the corpse and buried it" EVIDENCE: S^1 C D L Theta f1 f13 33 700 892 1010 1241 1424 two lat syr(p) most cop(north)

TEXT: "his disciples came and took the body and buried it" EVIDENCE: W X Gamma Delta Pi Phi 28 Byz most lat vg syr(h) cop(south)

Matthew 14:13 Now when Jesus heard this, he withdrew from there in a boat, to a deserted place apart. When the multitudes heard it, they followed him on foot from the cities.

Matthew 14:14 Jesus went out, and he saw a great multitude. He had compassion on them, and healed their sick.

Matthew 14:15 When evening had come, his disciples came to him, saying, "This place is deserted, and the hour is already late. Send the multitudes away, that they may go into the villages, and buy themselves food."

Matthew 14:16 But Jesus said to them, "They don't need to go away. You give them something to eat."

Matthew 14:17 They told him, "We only have here 5 loaves and 2 fish."

Matthew 14:18 He said, "Bring them here to me."

Matthew 14:19 He commanded the multitudes to sit down on the grass; and he took the 5 loaves and the 2 fish, and looking up to heaven, he blessed, broke and gave the loaves to the disciples, and the disciples gave to the multitudes.

Matthew 14:20 They all ate, and were filled. They took up 12 baskets full of that which remained left over from the broken pieces.

Matthew 14:21 Those who ate were about 5,000 men, besides women and children.

Matthew 14:22 Immediately Jesus made the disciples get into the boat, and to go ahead of him to the other side, while he sent the multitudes away.

Matthew 14:23 After he had sent the multitudes away, he went up into the mountain by himself to pray. When evening had come, he was there alone.

Matthew 14:24 But the boat was now in the middle of the sea (the boat was already many stadia distant from the land) , distressed by the waves, for the wind was contrary.

TEXT: "the boat was already many stadia distant from the land"
EVIDENCE: B Theta f13 700 syr(c,p,pal) most cop

TEXT: "the boat was already in the middle of the sea" EVIDENCE: S C D K L P W X Delta Pi 084 f1 28 33

565 892 1010 1241 Byz Lect lat vg syr(h) some cop

Matthew 14:25 In the 4th watch of the night, Jesus came to them, walking on the sea.

The night was equally divided into four watches 1st watch was 6 pm to 9 pm watch was the 2nd watch was 9 pm to 12am the 3rd watch was 12 am to 3 am , so the 4th watch is approximately 3:00 A. M. to sunrise

Matthew 14:26 When the disciples saw him walking on the sea, they were troubled, saying, "It's a ghost!" and they cried out for fear.

Matthew 14:27 But immediately Jesus spoke to them, saying "Cheer up! I AM! Don't be afraid."

Jesus here is saying he is the I AM aka YHWH who appeared to Moses

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (Exodus 3:13-14 KJV)

Matthew 14:28 Peter answered him and said, "Lord, if it is you, command me to come to you on the waters."

Matthew 14:29 He said, "Come!" Peter stepped down from the boat, and walked on the water to come to Jesus.

TEXT: "Peter walked on the water and went toward Jesus"
EVIDENCE: B C*(vid) 700 1010 syr(c,s) cop(south)

TEXT: "Peter walked on the water to go toward Jesus" EVIDENCE: S^{c} C^{2} D K L P W X Delta Theta Pi 073^{vid} f1 f13 28 33 565 892 1241 Byz Lect lat vg syr(p,h,pal) cop(north)

TEXT: "Peter walked on the water to go. Therefore he went toward Jesus" EVIDENCE: S*

Matthew 14:30 But when he saw that the wind was strong, he got scared, and began to sink, he cried out, saying, "Lord, save me!"

TEXT: "when he saw the strong wind, he was afraid"
EVIDENCE: B^{2} C D K L P X Delta Theta Pi f1 f13 28 565 700 892 1010 1241 Byz Lect lat vg syr

TEXT: "when he saw the wind, he was afraid" EVIDENCE: S B* 073 33 cop

TEXT: "when he saw the very strong wind, he was afraid" EVIDENCE: W

Matthew 14:31 Immediately Jesus stretched out his hand, took hold of him, and said to him, "You of little faith, why did you doubt?"

Matthew 14:32 When they got up into the boat, the wind ceased.

Matthew 14:33 Those who were in the boat came and worshiped him, saying, "You are truly the Son of God!"

Matthew 14:34 When they had crossed over, they came to the land of Gennesaret .

Galilean Ministry of Jesus

Matthew 14:35 When the people of that place recognized him, they sent into all that surrounding region, and brought to him all who were sick,

Matthew 14:36 and they begged him that they might just touch the fringe of his garment. As many as touched it were made whole.

Matthew 15:1 Then Pharisees and scribes came to Jesus from Jerusalem, saying,

Matthew 15:2 Why do your disciples disobey the tradition of the elders? For they don't wash their hands when they eat bread."

DSB states{"The water was first poured on both hands, held with the fingers pointed upwards, and must run up the arm as far as the wrist. It must drop off from the wrist, for the water was now itself unclean, having touched the unclean hands, and, if it ran down the fingers again, it would again render them unclean. The process was repeated with the hands held in the opposite direction, with the fingers pointing down; and then finally each hand was cleansed by being rubbed with the fist of the other. "}

Matthew 15:3 He answered them, "Why do you also disobey the commandment of God because of your tradition?

Matthew 15:4 For God commanded (said), 'Honor your father and your mother,' and, 'He who speaks evil of father or mother, let him be put to death.

TEXT: "For God said, 'Honor [your] father and [your] mother'"
EVIDENCE: S^{a} B D Theta 084 f1 f13 700 892 most lat vg syr(c,s,p) cop

TEXT: "For God commanded, saying, 'Honor [your] father and [your] mother'" EVIDENCE: $S^{*,b}$ C K L W X Delta Pi 33 565 1010 1241 Byz Lect one lat syr(h)

Jesus quotes:

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. (Exodus 20:12 KJV)

Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. (Deuteronomy 5:16 KJV)

And he that curseth his father, or his mother, shall surely be put to death. (Exodus 21:17 KJV)

For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him. (Leviticus 20:9 KJV)

Matthew 15:5 But you say, 'Whoever may tell his father or his mother, "Whatever help you might otherwise have gotten from me is a gift devoted to God,"

Matthew 15:6 he shall not honor his father or mother.' You have made the commandment (word) of God void because of your tradition.

TEXT: "he shall not honor his father"
EVIDENCE: S B D three lat syr(c) cop(south)

TEXT: "he shall not honor his father or his mother" EVIDENCE: C K L W X Delta Theta Pi 084 f1 f13 33 565 700 892 1010 1241 Byz Lect most lat vg syr(s,p,h) cop(north)

Matthew 15:7-9 You who pretend to be what they are not (actors , those wearing a mask ,hypocrites) ! Well did Isaiah prophesy of you, saying, These people draw near to me with their mouth, and honor me with their lips; but their heart is far from me. And in vain do they worship me, teaching as doctrine rules made by men.'"

Jesus quotes:

Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: (Isaiah 29:13)

Matthew 15:10 He summoned the multitude, and said to them, "Hear, and understand.

Matthew 15:11 That which enters into the mouth doesn't defile the man; but that which proceeds out of the mouth, this defiles the man."

Matthew 15:12 Then the disciples came, and said to him, "Do you know that the Pharisees were offended, when they heard this saying?"

Matthew 15:13 But he answered, "Every plant which my heavenly Father didn't plant will be uprooted.

Matthew 15:14 Leave them alone. They are blind guides of the blind. If the blind guide the blind, both will fall into a pit."

TEXT: "they are blind leaders of the blind"
EVIDENCE: S^{a} C L W X Delta Theta Pi f1 f13 33 565 700 892 1010 1241 Byz Lect most lat vg syr(p,h) few cop(north)

TEXT: "they are blind leaders" EVIDENCE: $S^{*,b}$ B D 0237 one lat cop

TEXT: "they are leaders of the blind" EVIDENCE: K syr(c,s)

Hyperbole is an exaggeration to prove a point. That the Pharisees are in no condition to lead when they themselves are blind to spiritual things, including Jesus' Messiahship .

Matthew 15:15 Peter answered him, "Explain the parable to us."

Matthew 15:16 So Jesus said, "Do you also still not understand?

Matthew 15:17 Don't you understand that whatever goes into the mouth passes into the

belly, and then out of the body?

Matthew 15:18 But the things which proceed out of the mouth come out of the heart, and they defile the man.

Matthew 15:19 For out of the heart come forth evil thoughts, murders, adulteries, sexual sins, thefts, false testimony, and blasphemies.

Matthew 15:20 These are the things which defile the man; but to eat with unwashed hands doesn't defile the man."

Matthew 15:21 Jesus went out from there, and withdrew into the region of Tyre and Sidon.

Matthew 15:22 Behold, a Canaanite woman came out from those borders, and cried, saying, "Have mercy on me, Lord, you son of David! My daughter is severely demonized!"

Matthew 15:23 But he answered her not a word. His disciples came and begged him, saying, "Send her away; for she cries after us."

The disciples were known for sending people away. Perhaps they wanted Jesus to themselves.

When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food." (Matthew 14:15 NKJV)

Then little children were brought to Him that He might put His hands on them and pray, but the disciples rebuked them. (Matthew 19:13 NKJV)

Matthew 15:24 But he answered, "I wasn't sent to anyone but the lost sheep of the house of Israel."

This explains what Jesus states in verse 26, the children is Israel to whom Jesus was sent to and the dogs would be the Gentiles. Jesus mission was to the Jews and because of thier rejection Gentiles recieve the bread that fell from the table.

(Matthew 8:12) but the children of the Kingdom will be thrown out into the outer darkness. There will be weeping and gnashing of teeth." (WEB)

(Matthew 10:5-6) Jesus sent these twelve out, and charged them, saying, "Don't go among the Gentiles, and don't enter into any city of the Samaritans. Rather, go to the lost sheep of the house of Israel. (WEB)

(Acts 3:25-26) You are the children of the prophets, and of the covenant which God made

with our fathers, saying to Abraham, 'In your seed will all the families of the earth be blessed.' {Genesis 22:18; 26:4} God, having raised up his servant, Jesus, sent him to you first, to bless you, in turning away everyone of you from your wickedness." (WEB)

(Acts 13:46) Paul and Barnabas spoke out boldly, and said, "It was necessary that God's word should be spoken to you first. Since indeed you thrust it from you, and judge yourselves unworthy of eternal life, behold, we turn to the Gentiles. (WEB)

Matthew 15:25 But she came and worshiped him, saying, "Lord, help me."

Matthew 15:26 But he answered, "It is not appropriate to take the children's bread and throw it to the dogs."

Jesus uses the metaphor not to insult her, but to test her faith and expose the prejudice present among many Jews—and even among His own disciples—in those days.

In some Jewish contexts, Gentiles were viewed negatively and could be described metaphorically as 'dogs, or Beast' particularly in discussions concerning ritual purity, covenant membership, and separation from Israel. This attitude, however, was not universal among all Jews.

1 Samuel 17:43 is the earliest biblical example of the term 'dog' being used as an insult in a Gentile-Israelite confrontation. Goliath, the Philistine, asks David, 'Am I a dog?' This provides the earliest biblical example of this imagery before we come to later passages where 'dogs' are associated with Gentile enemies.

So the Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods. (1 Samuel 17:43 NKJV)

Psalm 22 describes the enemies surrounding the suffering Messiah as 'dogs.' Since I understand Psalm 22 to speak prophetically of the Lord Jesus and His crucifixion, the Gentile Romans who crucified Him fit this description.

For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They pierced My hands and My feet; (Psalms 22:16 NKJV)

The term "dog" could function as a derogatory designation for a Gentile or Gentile enemy in Jewish usage. The rabbinic interpretation of Psalm 22 in Megillah 15b even has Esther describe Haman as a "dog," applying Psalm 22:21 to him. Haman was an Agagite and therefore a Gentile enemy of Israel.

Megillah 15b {"Or perhaps You have left me because in my prayers I called Haman a dog, as it is stated: "Deliver my soul from the sword; my only one from the hand of the dog" (Psalms 22:21). She at once retracted and called him in her prayers a lion, as it is stated in

the following verse: “Save me from the lion’s mouth” (Psalms 22:22)."}

At times they were also seen as a son or daughter of the foreign god they worshiped.”

(Malachi 2:11) Judah has dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah has profaned the holiness of Yahweh which he loves, and has married the daughter of a foreign god. (WEB)

(Nehemiah 13:23) In those days also saw I the Jews who had married women of Ashdod, of Ammon, and of Moab: (WEB)

Later rabbinic literature—compiled around the 3rd to 5th centuries AD, long after the events of the Gospels—preserves legal discussions showing how certain traditions drew stark boundaries between Jews and non-Jews. These sources should not, however, be assumed to represent the beliefs or practices of every Jew in the first century.

Yevamot 61a {"The graves of gentiles do not render items impure through a tent, as it is stated: “And you My sheep, the sheep of My pasture, are men [adam]” (Ezekiel 34:31), from which it is derived that you, **the Jewish people, are called men [adam] but gentiles are not called men [adam].** Since the Torah introduces the halakha of ritual impurity of a tent with the words: “When a man [adam] dies in a tent” (Numbers 19:14), this halakha applies only to corpses of Jews but not those of gentiles. The Gemara raises an objection based upon the verse with regard to captives taken during the war against Midian: “And the persons [nefesh adam] were sixteen thousand” (Numbers 31:40), which indicates that gentiles are also referred to as adam. The Gemara answers: They are given this title due to the need to distinguish the people taken captive from the animals that were taken as spoils of war. The Gemara raises another difficulty based upon a verse with regard to the city of Nineveh: “Wherein are more than one hundred and twenty thousand men [adam] that cannot discern between their right hand and their left hand, and also much cattle” (Jonah 4:11). The Gemara answers: There, too, the gentiles are given this title due to the need to distinguish them from the animals mentioned in the verse. The Gemara continues to question Rabbi Shimon’s ruling based upon a verse pertaining to the war against Midian: “Whoever has killed anyone, and whoever has touched any slain, purify yourselves” (Numbers 31:19). This indicates that gentile corpses convey ritual impurity. The Gemara answers: Perhaps a Jew was killed, and the concern was for impurity caused by his corpse. And the Rabbis reply that the verse attests: “Not one man of us is missing” (Numbers 31:49). No Jewish soldiers fell in battle, and therefore the concern for impurity must have been due to the corpses of gentiles. And Rabbi Shimon ben Yoḥai responds: The intent of that verse is that not one man of us is missing due to transgression, i.e., none of them sinned. Ravina said that the explanation above is unnecessary: Granted, the verse excluded gentiles from rendering items impure through a tent, as it is written: “When a man [adam]

dies in a tent" (Numbers 19:14); but did the verse exclude them from rendering items impure via touching and carrying? Since gentile corpses convey impurity in these ways, they could have rendered impure the Jews involved in the war with Midian, even according to Rabbi Shimon ben Yoḥai."}

Bava Metzia 114b {""Rabbi Shimon ben Yoḥai says that the graves of gentiles do not render one impure, as it is stated: **"And you, My sheep, the sheep of My pasture, are man" (Ezekiel 34:31), which teaches that you, i.e., the Jewish people, are called "man," but gentiles are not called "man.**" Since the Torah states with regard to ritual impurity imparted in a tent: "If a man dies in a tent" (Numbers 19:14), evidently impurity imparted by a tent does not apply to gentiles.}

Sanhedrin 57a {"With regard to the following types of robbery: One who steals or robs, and likewise one who engages in intercourse with a married beautiful woman who was taken as a prisoner of war, and likewise all actions similar to these, if they are done by a gentile to another gentile, or by a gentile to a Jew, the action is prohibited; but if a Jew does so to a gentile, it is permitted? The Gemara explains the question: And if it is so that a gentile is liable to be executed for robbery, and it is not merely prohibited to him, let the baraita teach that he is liable to be executed. The Gemara answers: Because the tanna wanted to teach in the latter clause that if a Jew does so to a gentile, it is permitted, he taught in the former clause that if a gentile does one of these, it is prohibited. If the baraita were to state that if a gentile does so, he is liable, it would have to state that if a Jew does so to a gentile, he is exempt, because this is the opposite of liable. That would indicate that it is actually prohibited for a Jew to do so to a gentile, and that he is merely exempt from liability, which is not the case. Therefore, the word prohibited is used with regard to a gentile. Therefore, this does not prove that a gentile is exempt from capital punishment. The Gemara challenges: But wherever there is liability for capital punishment, this tanna teaches it; as it is taught in the first clause: **With regard to bloodshed, if a gentile murders another gentile, or a gentile murders a Jew, he is liable. If a Jew murders a gentile, he is exempt.** Evidently, the term liable is used in the baraita. The Gemara answers: There, in that case, how should the tanna teach it? Should he teach it using the terms prohibited and permitted, indicating that a Jew may kill a gentile ab initio? But isn't it taught in a baraita that with regard to a gentile, and likewise with regard to Jewish shepherds of small livestock, who were typically robbers, one may not raise them out of a pit into which they fell, and one may not lower them into a pit? In other words, one may not rescue them from danger, but neither may one kill them ab initio. **With regard to robbery, the term permitted is relevant, as it is permitted for a Jew to rob a gentile.** "}

Schulchan Aruch, Choszen Hamiszpat 156 {" If one has a business arrangement with a gentile, there are those places that rule that others are prohibited from interfering with his livelihood and doing business with that gentile, and there are some places that do not rule

that way. **There are those who permit another Jew to go to that gentile to lend him, do business with him, bribe him and take property from him because a gentile's property is considered ownerless.** There are those who prohibit it. Even where a Jew regularly does work with a gentile, it would be prohibited for another Jew to compete and do the work at a cheaper price. If he wants to do it, we would rebuke him. Nevertheless, if he violated and did the work we would not remove the money from him. See later Siman 227. If two individuals live together and one wants to lend with interest to a gentile, the other cannot object. The same applies to anything similar. See later 228:18."}

That was not the thought of every Jew, there were Jews who even married Gentiles for example Timothy's mother married a Gentile.

(Acts 16:1) Then he came to Derbe and Lystra. And behold, a certain disciple was there, named Timothy, the son of a certain Jewish woman who believed, but his father was Greek. (NKJV)

Some Gentiles were even loved by Jews due to contribution which they brought, these were known as the God-fearers in the bible, athough they could not sit where the Jews sat in the synagogue but they were able to hear the word and if they got circumcised then they could be like a Jew with full rights of one.

(Luke 7:5) for he loves our nation, and he built our synagogue for us." (WEB)

But to the religious Jew the uncircumcised Gentile was outside the covenants of God, not a people, not holy and unclean

(1 Peter 2:10) who in time past were no people, but now are God's people, who had not obtained mercy, but now have obtained mercy. (WEB)

(Ephesians 2:11-13) Therefore remember that once you, the Gentiles in the flesh, who are called "uncircumcision" by that which is called "circumcision," (in the flesh, made by hands); that you were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off are made near in the blood of Christ. (WEB)

(Acts 10:28) He said to them, "You yourselves know how it is an unlawful thing for a man who is a Jew to join himself or come to one of another nation, but God has shown me that I shouldn't call any man unholy or unclean. (WEB)

An uncircumcised Gentile was considered so unclean that in certain Jewish contexts that his entering the restricted Temple grounds could be regarded as defiling the holy place. This becomes especially significant when we later examine the desolation

of the Temple under the Romans.

(Luke 21:20) "But when you see Jerusalem surrounded by armies, then know that its desolation is at hand. (WEB)

(Mark 13:14) But when you see the abomination of desolation, {Daniel 9:17; 11:31; 12:11} spoken of by Daniel the prophet, standing where it ought not (let the reader understand), then let those who are in Judea flee to the mountains, (WEB)

(Acts 21:28) crying out, "Men of Israel, help! This is the man who teaches all men everywhere against the people, and the law, and this place. Moreover, he also brought Greeks into the temple, and has defiled this holy place!" (WEB)

Jesus was testing her faith and she passed the test as we will see.

Matthew 15:27 But she said, "Yes, Master (Lord, owner) but even the dogs eat the crumbs which fall from their masters' table."

Matthew 15:28 Then Jesus answered her, "Woman, great is your faith! Be it done to you even as you desire." And her daughter was healed from that hour.

Her faith was great in comparison with Peter's faith in the previous chapter.

Matthew 14:31 Immediately Jesus stretched out his hand, took hold of him (Peter), and said to him, "You of little faith, why did you doubt?"

Matthew 15:29 Jesus departed there, and came near to the sea of Galilee; and he went up into the mountain, and sat there.

Matthew 15:30 Great multitudes came to him, having with them the lame, blind, mute, maimed, and many others, and they put them down at his feet. He healed them,

Matthew 15:31 so that the multitude wondered when they saw the mute speaking, the maimed being made whole, the lame walking, and the blind seeing—and they glorified the God of Israel.

Matthew 15:32 Jesus summoned his disciples and said, "I have compassion on the multitude, because they continue with me now 3 days and have nothing to eat. I don't want to send them away fasting, or they might faint on the way."

Matthew 15:33 The disciples said to him, "Where should we get so many loaves in a deserted place as to satisfy so great a multitude?"

Matthew 15:34 Jesus said to them, "How many loaves do you have?" They said, "Seven, and a few small fish."

Matthew 15:35 He commanded the multitude to sit down on the ground;

Matthew 15:36 and he took the 7 loaves and the fish. He gave thanks and broke them, and gave to the disciples, and the disciples to the multitudes.

Matthew 15:37 They all ate, and were filled. They took up 7 baskets full of the broken pieces that were left over.

Matthew 15:38 Those who ate were 4,000 men, besides women and children.

Matthew 15:39 Then he sent away the multitudes, got into the boat, and came into the borders of Magdala.

Matthew 16:1 The Pharisees and Sadducees came, and testing him, asked him to show them a sign from heaven.

Matthew 16:2 But he answered them, "When it is evening, you say, 'It will be fair weather, for the sky is red.'

Matthew 16:3 In the morning, 'It will be foul weather today, for the sky is red and threatening.' Hypocrites! You know how to discern the appearance of the sky, but you can't discern the signs of the times!

TEXT: "he answered by saying to them, "When it is evening, pl you say, '[It will be] fair weather; for the sky is red.' ·And in the morning, '[It will be] stormy today, for the sky is red and threatening.' pl You know [how] to discern the appearance of the sky, but pl you cannot [discern] the signs of the times. ·An evil and adulterous generation seeks for a sign"
EVIDENCE: C D K L N W Delta Theta Pi f1 33 565 700 892 1010 1241 Byz Lect lat vg syr(p,h) few cop(north)

TEXT: "he answered by saying to them, "·An evil and adulterous generation seeks for a sign"
EVIDENCE: S B X f13 157 1216 syr(c,s) most cop

Matthew 16:4 An evil and adulterous generation seeks after a sign, and there will be no sign given to it, except the sign of the prophet Jonah." He left them, and departed.

Matthew 16:5 The disciples came to the other side and had forgotten to take bread.

Matthew 16:6 Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees."

Matthew 16:7 They reasoned among themselves, saying, "We brought no bread."

Matthew 16:8 Jesus, perceiving it, said, "Why do you reason among yourselves, you of little faith, 'because you have brought no bread?'

Matthew 16:9 Don't you yet perceive, neither remember the 5 loaves for the 5,000, and how many baskets you took up?

Matthew 16:10 Nor the 7 loaves for the 4,000, and how many baskets you took up?

5 plus 7 equals 12, which is the exact number of showbread that would have been in the temple or tabernacle.

"You shall take fine flour, and bake twelve cakes of it: two tenth parts of an ephah shall be in one cake. You shall set them in two rows, six on a row, on the pure gold table before Yahweh. (Leviticus 24:5-6 WEB)

Matthew 16:11 How is it that you don't perceive that I didn't speak to you concerning bread?

But beware of the yeast of the Pharisees and Sadducees."

Matthew 16:12 Then they understood that he didn't tell them to beware of the yeast of bread, but of the teaching of the Pharisees and Sadducees.

Matthew 16:13 Now when Jesus came into the parts of Caesarea Philippi, he asked his disciples, saying, "Who do men say that I, the Son of Man, am?"

TEXT: "Who do men say that the Son of man is?"
EVIDENCE: S B 700 one lat vg syr(h,pal) cop

"**TEXT:** Who do men say that I the Son of man am?" EVIDENCE: C D K L W X Delta Theta Pi f1 f13 28 33 565 892 1010 1241 Byz Lect most lat syr(c,s,p)

Here Jesus calls himself clearly the Son of Man, few manuscripts leave out "I" and "am", but most have it.

Matthew 16:14 They said, "Some say John the Baptizer, some, Elijah, and others, Jeremiah, or 1 of the prophets."

Matthew 16:15 He said to them, "But who do you say that I am?"

Matthew 16:16 Simon Peter answered, "You are the Messiah (Christ, anointed one), the Son of the living God."

Matthew 16:17 Jesus answered him, "Blessed are you, Simon Bar Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven.

Matthew 16:18 I also tell you that you are Peter, and on this massive rock *of a confession* I will build my Church, (assembly, called out ones) and the gates of Hell (Hades) will not prevail against it.

Peter's name, Petros in the Greek is the word for a specific rock or stone. But in reference to this "Rock" in the Greek is petra which means a rock mass or bedrock and an ancient city that was built on stone was called by that name , it is not on Peter that Christ is going to build his church but on Peter's confession that Jesus is the Christ. if the church would have been built on Peter and not his confession of Jesus being the Christ , Jesus would of never died for our sins on the cross because look what Peter says and does in verse 22 when he tells Jesus not to die on the cross.

John Chrysostom in Homily 54 of his commentary on Matthew states {"And I say unto thee, Thou art Peter, and upon this rock will I build my Church;" that is, on the faith of his confession."}

John Calvin in his commentary on Matthew states concerning this verse {"*And on this rock.*

Hence it is evident how the name *Peter* comes to be applied both to Simon individually, and to other believers. It is because they are founded on the faith of Christ, and joined together, by a holy consent, into a spiritual building, *that God may dwell in the midst of them*, (Eze_43:7.) For Christ, by announcing that this would be the common foundation of the whole Church, intended to associate with Peter all the godly that would ever exist in the world. “You are now,” said he, “a very small number of men, and therefore the confession which you have now made is not at present supposed to have much weight; but ere long a time will arrive when that confession shall assume a lofty character, and shall be much more widely spread.” And this was eminently fitted to excite his disciples to perseverance, that though their faith was little known and little esteemed, yet they had been chosen by the Lord as the first-fruits, that out of this mean commencement there might arise a new Church, which would prove victorious against all the machinations of hell.

Shall not prevail against it. The pronoun it (αὐτῶς) may refer either to *faith* or to *the Church;* but the latter meaning is more appropriate. Against all the power of Satan the firmness of the Church will prove to be invincible, because the truth of God, on which the faith of the Church rests, will ever remain unshaken. And to this statement corresponds that saying of John, "}

The Greek in this quotation is reproduced exactly as it appears in the source and has not been corrected or altered.

Matthew 16:19 I will give to you the keys of the Kingdom of Heaven, and whatever you bind (forbid) on earth must be what is already bound (having been bound, forbidden) in heaven; and whatever you release (permit) on earth must be what has already been released (having been released, permitted) in heaven."

Matthew 16:20 Then he charged the disciples that they should tell no one that he is Jesus the Messiah (Christ ,the anointed one).

Matthew 16:21 From that time, Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders, chief priests, and scribes, and be killed, and on the 3rd day be raised up.

TEXT: "Jesus began showing his disciples"
EVIDENCE: S^{b} B^{3} C D K L W X Delta Theta Pi f1 f13 28 565 700 1010 1241 Byz Lect lat vg syr(c,p,h) some cop

TEXT: "Jesus Christ began showing his disciples" EVIDENCE: S* B* most cop

TEXT: "he began showing his disciples" EVIDENCE: S^{a} 892

Matthew 16:22 Peter took him aside, and began to rebuke him, saying, "Far be it from you, Master (Lord , Owner) ! This will never be done to you."

Matthew 16:23 But he turned, and said to Peter, "Get behind me, Satan! You are a stumbling block to me, for you are not setting your mind on the things of God, but on the things of men."

Matthew 16:24 Then Jesus said to his disciples, "If anyone desires to come after me, let him deny himself, and take up his cross, and follow me.

Matthew 16:25 For whoever desires to save his life will lose it, and whoever will lose his life for my sake will find it.

Matthew 16:26 For what will it profit a man, if he gains the whole world, and forfeits his life? Or what will a man give in exchange for his life?

Matthew 16:27 For the Son of Man will come in the glory of his Father with his angels, and then he will render to everyone according to his works (deeds) .

Matthew 16:28 Most certainly I tell you, there are some standing here who will in no way taste of death, until they see the Son of Man coming in his Kingdom."

Before presenting the case for the Ascension as the fulfillment of Matthew 16:28, it is important to recognize that Christians throughout history have offered several different interpretations of Jesus' statement, "there are some standing here who will in no way taste of death, until they see the Son of Man coming in His Kingdom." **The most common view is that Jesus refers to the Transfiguration,** where Peter, James, and John witnessed Christ's glory on the mountain. Others understand **the prophecy to point to the Resurrection**, when Christ rose in power and victory over death. A **third view sees its fulfillment in Pentecost,** when the Holy Spirit descended and the Church was publicly inaugurated. Still others argue that Jesus was speaking **of the destruction of Jerusalem in AD 70**, interpreting the "coming" of the Son of Man as a judgment event upon the nation. Each of these interpretations attempts to explain how "some" of those present lived to witness a significant manifestation of Christ's authority.

However, while these views highlight important events in redemptive history, none of them fully match the details Jesus gives in Matthew 16:27–28, nor do they align with the Old Testament background Jesus is drawing from. The Transfiguration reveals Christ's glory but does not depict Him receiving a Kingdom. The Resurrection displays His victory but does not show Him "coming" in the Danielic sense. Pentecost concerns the Spirit's descent, not the Son of Man's ascent. And the AD 70 judgment, though significant, does not involve the disciples literally seeing Christ enter His heavenly throne. These limitations make it necessary to consider a more complete and textually grounded fulfillment — namely, the Ascension, which uniquely corresponds to Daniel 7:13–14, Acts 1:9–11, Matthew 28:18, and Revelation 3:21.

Jesus' kingdom is in heaven. Jesus told Pilate, "My kingdom is not of this world." Therefore, when Jesus speaks of seeing the Son of Man coming in His Kingdom, He is speaking of His ascension to heaven.

John 18:36 Jesus answered, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here."

Some interpreters understand this prophecy as being fulfilled in the Transfiguration recorded in Matthew 17. However, the Transfiguration does not describe the Son of Man coming in His Kingdom; rather, Peter, James, and John were given a glimpse of Christ's glory. The Transfiguration may therefore be understood as a foretaste of His glory, but not as the complete fulfillment of this prophecy.

Jesus specifically said, “there are some standing here who will in no way taste of death, until they see the Son of Man coming in His Kingdom.” The word “some” does not require that every disciple who was standing with Jesus would live to see this event. Judas Iscariot, who was among the disciples at this time, later died before Christ's ascension (Matthew 27:3–5; Acts 1:18). Those disciples who remained alive saw Christ after His resurrection and witnessed His ascension into heaven. Therefore, I understand the Ascension as providing a more complete fulfillment of Jesus' statement, as some of those standing there remained alive to see Christ enter His heavenly Kingdom, while Judas did not.

Daniel 7:13–14 provides an important background to Jesus' statement in Matthew 16:28. Daniel saw “one like the Son of Man” coming with the clouds to the Ancient of Days, and He was given dominion, glory, and a Kingdom. This is significant when compared with Christ's ascension in Acts 1:9–11, when Jesus was taken up into heaven and received by a cloud. Revelation 3:21 further shows Christ's heavenly enthronement, where Jesus says, “I also overcame, and sat down with my Father on his throne.” Therefore, the biblical evidence presents Christ as ascending to the Father, being enthroned, and receiving Kingdom authority. This provides a strong basis for understanding Matthew 16:28 as referring to Christ's ascension and entrance into His heavenly Kingdom rather than merely the Transfiguration.

Matthew 28:18 also gives further evidence concerning Christ's authority. After His resurrection and immediately before His ascension, Jesus declared, “All authority has been given to me in heaven and on earth.” This shows that Christ's authority extends over both heaven and earth as He prepares to ascend to the Father. Daniel 7:13–14 describes the Son of Man coming with the clouds to the Ancient of Days and receiving dominion, glory, and a Kingdom. Revelation 3:21 further states that Christ overcame and sat down with His Father on His throne. Paul then explains in 1 Corinthians 15:25, “For he must reign, until he has put all his enemies under his feet.” Therefore, the biblical evidence presents Christ as receiving His Kingdom and heavenly authority, ascending to the Father, being enthroned, and reigning until all His enemies are placed under His feet. This provides a strong biblical basis for understanding Matthew 16:28 as referring to Christ's ascension and entrance into His heavenly Kingdom, rather than the Transfiguration being the complete fulfillment of the prophecy.

Matthew 17:1 After 6 days, Jesus took with him Peter, James, and John his brother, and brought them up into a high mountain by themselves.

Matthew 17:2 He was transfigured before them. His face shone like the sun, and his clothes (garments, raiments. robe , cloak) became as white as the light.

Matthew 17:3 Behold, Moses and Elijah appeared to them talking with him.

Matthew 17:4 Peter answered, and said to Jesus, "Lord, it is good for us to be here. If you want, let's make three tents here: one for you, one for Moses, and one for Elijah."

Matthew 17:5 While he was still speaking, behold, a bright cloud overshadowed them. Behold, a voice came out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him."

Matthew 17:6 When the disciples heard it, they fell on their faces, and were very afraid.

Matthew 17:7 Jesus came and touched them and said, "Get up, and don't be afraid."

Matthew 17:8 Lifting up their eyes, they saw no one, except Jesus alone.

Matthew 17:9 As they were coming down from the mountain, Jesus commanded them, saying, "Don't tell anyone what you saw, until the Son of Man has risen from the dead."

As we see Peter did just that in 2 Peter, he wrote of what he saw in the mountain

For we did not follow cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there was borne such a voice to him by the Majestic Glory, This is my beloved Son, in whom I am well pleased: and this voice we ourselves heard borne out of heaven, when we were with him in the holy mount. (2 Peter 1:16-18 ASV)

Matthew 17:10-11 His disciples asked him, saying, "Then why do the scribes say that Elijah must come first?" Jesus answered them, "Elijah indeed is coming first, and will restore all things,

The rabbis taught and still teach of Elijah's return.

Example of such teachings are seen in the following:

[Mishna] Baba Mesia 2:8 [If] he found scrolls, he reads in them once every thirty days. `If he does not know how to read, he [at least] unrolls them. `But he should not [commence to] learn [a subject] in them to begin with, nor should someone else read alongside him. `[If] he found a piece of clothing, he should shake it out once every thirty days, `and spread it out as needed— `but not to show off [lit.: for his own honor]. `Of utensils of silver and of copper

one makes use— `for their own good `but not to wear them out. `Utensils of gold and of glass he should not touch them until Elijah comes. `[If] he found a sack or large basket or anything which he would not usually pick up, `to, this one does not [have to lower himself and] pick it up.

[Mishna] Baba Mesia 3:4 II Two who deposited something with one person, this one leaving a maneh maneh A weight of gold or silver, equal to fifty shekels., and that one leaving two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.]— `this one says, "Mine is the deposit of two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.]," `and that one says, "Mine is the deposit of two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.]"— `he pays off a maneh maneh A weight of gold or silver, equal to fifty shekels. to this one, and a maneh maneh A weight of gold or silver, equal to fifty shekels. to that one, `and the rest is left until Elijah comes. `Said R. Yose, "If so, what has the deceiver actually lost? `"But leave the whole sum until Elijah comes [and no one will be paid off]."

[Mishna] Eduyyot 8:7 Said R. Joshua, "I have a tradition from Rabban Yohanan b. Zakkai, who heard it from his master, and his master from his master, as a law revealed to Moses at Sinai, `"that Elijah is not going to come to declare unclean or to declare clean, to put out or to draw near, `"but only to put out those who have been brought near by force, and to draw near those who have been put out by force." `The family of the house of Seriphah was in Transjordan, and Ben Zion put it out by force. `And there was another family there, which Ben Zion drew near by force. `It is [families of] this sort that Elijah will come to declare unclean and to declare clean, to put out and to draw near. `R. Judah says, "To draw near but not to put out." `R. Simeon says, "To smooth out disputes." `And sages say, "Not to put out or to draw near but to make peace in the world, `"as it is said, "Behold I will send you Elijah the prophet . . . and he will return the heart of the fathers to the children, and the heart of the children to the fathers Ma. 4:23–24."

The Book of Malachi ends with this statement of Elijah coming back

Behold, I will send you Elijah the prophet before the great and terrible day of Yahweh comes. He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse." (Malachi 4:5-6 WEB)

Malachi 4:5-6 LXX And, behold, I will send to you Elias the Thesbite, before the great and glorious day of the Lord comes; who shall turn again the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth grievously.

Matthew 17:12 but I tell you that Elijah has already come , and they didn't recognize him, but did to him whatever they wanted to. Even so the Son of Man will also suffer by them."

John the Baptist mission was in the spirit and power of Elijah and was like Elijah in many ways in that he was to prepare the way of the Lord just like Elijah when he comes will be doing. Which means he will come being filled with the Holy Spirit.

He will go before him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1:17 WEB)

They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?" He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said." (John 1:22-23 WEB)

The Pharisees knew about Elijah was to come from Malachi this is why they ask John if he was Elijah.

They asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" He answered, "No." (John 1:21 WEB)

Jesus' response to the disciples was Elijah is still to come , but he did come , John the baptist came in the mission of Elijah but he was not received.

Matthew 17:13 Then the disciples understood that he spoke to them of John the Baptizer.

Matthew 17:14 When they came to the multitude, a man came to him, kneeling down to him, saying,

Matthew 17:15 Lord, have mercy on my son, for he is epileptic (has seizures, gets moonstruck) , and suffers grievously; for he often falls into the fire, and often into the water.

Matthew 17:16 So I brought him to your disciples, and they could not cure him."

Matthew 17:17 Jesus answered, "Faithless (Those without any trust, doubters , unbelievers) and perverse generation! How long will I be with you? How long will I bear with you? Bring him here to me."

Matthew 17:18 Jesus rebuked him, the demon went out of him, and the boy was cured from that hour.

Matthew 17:19 Then the disciples came to Jesus privately, and said, "Why weren't we able to cast it out?"

Matthew 17:20 He said to them, "Because of your unbelief. For most certainly I tell you, if you have faith as a grain of mustard seed, you will tell this mountain, 'Move from here to

there,' and it will move; and nothing will be impossible for you.

Matthew 17:21 But this kind doesn't go out except by prayer and fasting."

TEXT: omit verse 21
EVIDENCE: S* B Theta 33 892text two lat syr(c,s,pal) most cop

TEXT: include verse 21: "But this kind does not go out except by prayer and fasting." EVIDENCE: S^b C D K L W X Delta Pi f1 f13 28 565 700 892margin 1010 1241 Byz Lect most lat vg syr(p,h) some cop

Some manuscripts omit this verse but there are more that includes this verse.

Tischendof, along with Westcott and Hort doesn't include it due to maybe it being lacking in the Codex Vaticanus and Codex Sinaiticus, But It is included in the Peshitta which is the principal Syriac version of the Bible & Jerome's 405 AD Latin Vulgate.

Bruce M. Metzger states in A Textual Commentary on the Greek New Testament 2nd Edition {"Since there is no satisfactory reason why the passage, if originally present in Matthew, should have been omitted in a wide variety of witnesses, and since copyists frequently inserted material derived from another Gospel, it appears that most manuscripts have been assimilated to the parallel in Mk 9.29."}

Matthew 17:22 As they were staying in Galilee, Jesus said to them, "The Son of Man is about to be delivered up into the hands of men,

TEXT: "As they were gathering in Galilee"
EVIDENCE: S B f1 892 most lat vg syr(pal) some cop(south)

TEXT: "As they were staying in Galilee" EVIDENCE: C D K L W X Delta Theta Pi f13 28 33 565 700 1010 1241 Byz Lect three lat syr(c,s,p,h) most cop"

Matthew 17:23 and they will kill him, and the 3rd day he will be raised up." They were exceedingly sorry.

Matthew 17:24 When they had come to Capernaum, those who collected (collectors) the two-drachma tax coins (didrachma, two Roman denarii, silver coin equal to the drachma of Alexandria, half-shekel) came to Peter, and said, "Doesn't your teacher pay the two-drachma tax coins (didrachma, two Roman denarii, silver coin equal to the drachma of Alexandria, half-shekel) ?"

A didrachma was a Greek silver coin worth 2 drachmas, about as much as 2 Roman denarii, or about 2 days' wages. It was commonly used to pay the half-shekel temple tax, because 2 drachmas were worth one half shekel of silver.

Matthew 17:25 He said, "Yes." When he came into the house, Jesus anticipated him, *by*

saying, "What do you think, Simon? From whom do the kings of the earth receive toll or tribute? From their children, or from strangers?"

Matthew 17:26 Peter said to him, "From strangers." Jesus said to him, "Therefore the children are exempt.

Matthew 17:27 But, lest we cause them to stumble, go to the sea, cast a hook, and take up the first fish that comes up. When you have opened its mouth, you will find a stater coin. Take that, and give it to them for me and you.

A stater was a silver coin equivalent to four Attic or two Alexandrian drachmas, or a Jewish shekel: just exactly enough to cover the half-shekel temple tax for two people.

Matthew 18:1 In that hour the disciples came to Jesus, saying, "Who then is greatest in the Kingdom of Heaven?"

Matthew 18:2 Jesus called a little child to himself, and set him in the midst of them,

Matthew 18:3 and said, "Most certainly I tell you, unless you turn, and become as little children, you will in no way enter into the Kingdom of Heaven.

Jesus states in the verse 4 in humility be like children

But also Paul and Peter has something to say how we need to be like childen or babies

Paul states in malice be babies

(1 Corinthians 13:11) When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away childish things. (WEB)

(1 Corinthians 14:20) Brothers, don't be children in thoughts, yet in malice be babies, but in thoughts be mature. (WEB)

Peter states in longing for God's word we should be newborn babies

(1 Peter 2:2) as newborn babies, long for the pure milk of the Word, that you may grow thereby, (WEB)

Matthew 18:4 Whoever therefore humbles himself as this little child, the same is the greatest in the Kingdom of Heaven.

Matthew 18:5 Whoever receives 1 such little child in my name receives me,

Matthew 18:6 but whoever causes 1 of these little ones who believe in me to stumble, it would be better for him that a huge millstone should be hung around his neck, and that he should be sunk in the depths of the sea.

Picture of a Millstone

Matthew 18:7 Woe to the world because of occasions of stumbling! For it must be that the occasions come, but woe to that person through whom the occasion comes!

Matthew 18:8 If your hand or your foot causes you to stumble, cut it off, and cast it from you. It is better for you to enter into life maimed or crippled, rather than having 2 hands or 2 feet to be cast into the eternal fire.

Matthew 18:9 If your eye causes you to stumble, pluck it out, and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes to be cast into the fire of Hell (fire of Gehenna).

Matthew 18:10 See that you don't despise one of these little ones, for I tell you that in heaven their angels always see the face of my Father who is in heaven.

Matthew 18:11 For the Son of Man came to seek and save that which was lost.

TEXT: omit verse 11
EVIDENCE: S B L* Theta f1 f13 33 892text two lat syr(s,pal) most cop

TEXT: include verse 11: "For the Son of man came to save the lost." EVIDENCE: D K W X Delta Pi 078 28 565 700 1241 Byz Lect most lat vg syr(c,p)

TEXT: include verse 11: "For the Son of man came to seek and to save the lost." EVIDENCE: L^{c}(margin) 892margin 1010 some Lect syr(h) a few cop(north)

Matthew 18:12 "What do you think? If a man has 100 sheep, and 1 of them goes astray, doesn't he leave the 99, go to the mountains, and seek that which has gone astray?

Matthew 18:13 If he finds it, most surely I tell you, he rejoices over it more than over the 99 which did not go away .

Matthew 18:14 Even so it is not the will of my Father who is in heaven that 1 of these little ones should perish.

TEXT: "So it is not the will of ^{pl}your Father who is in heaven that one of these little ones should perish."
EVIDENCE: S D^{c} K L W X Delta Pi f1 28 565^{vid} Byz Lect lat vg syr(c,p)

TEXT: "So it is not the will of my Father who is in heaven that one of these little ones should perish."
EVIDENCE: B Theta 078 f13 33 700 892 1010 1241 some Lect syr(s,h) cop

TEXT: "So it is not the will of our Father who is in heaven that one of these little ones should perish."
EVIDENCE: D* 1646 2148

Matthew 18:15 If your brother sins against you, go, tell him his fault between you and him alone. If he listens to you, you have gained back your brother.

TEXT: "if your brother sins against you, go and tell him"
EVIDENCE: D K L W X Delta Theta Pi 078 f13 28 33 565 700 892 1010 1241 Byz Lect lat vg syr most cop(north)

TEXT: "if your brother sins, go and tell him" EVIDENCE: S B f1 cop(south) a few cop(north)

Matthew 18:16 But if he doesn't listen, take one or two more with you, that at the mouth of two or three witnesses every word may be established.

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sins: at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established. (Deuteronomy 19:15 WEB)

Matthew 18:17 If he refuses to listen to them, tell it to the assembly. If he refuses to hear the assembly also, let him be to you as a Gentile or a tax collector.

There was a rule like this among the rabbis for a person who did not desire to forgive a other where the one who sin against his fellow had to bring three wittnesses so as to be pardon when the other did not want to forgive him.

Rambam, Hilchot Teshuvah 2:9 Teshuvah and Yom Kippur only atone for sins between man and God; for example, a person who ate a forbidden food or engaged in forbidden sexual relations, and the like. However, sins between man and man; for example, someone who injures a colleague, curses a colleague, steals from him, or the like will never be forgiven until he gives his colleague what he owes him and appeases him.

[It must be emphasized that] even if a person restores the money that he owes [the person he wronged], he must appease him and ask him to forgive him.

Even if a person only upset a colleague by saying [certain] things, he must appease him and approach him [repeatedly] until he forgives him.

If his colleague does not desire to forgive him, he should bring a group of three of his friends and approach him with them and request [forgiveness]. If [the wronged party] is not appeased, he should repeat the process a second and third time. If he [still] does not want [to forgive him], he may let him alone and need not pursue [the matter further]. On the contrary, the person who refuses to grant forgiveness is the one considered as the sinner.

[The above does not apply] if [the wronged party] was one's teacher. [In that instance,] a person should continue seeking his forgiveness, even a thousand times, until he forgives him.

Matthew 18:18 Most certainly I tell you, whatever things you bind on earth must have been already bound in heaven, and whatever things you release on earth must have already been released in heaven.

Matthew 18:19 Again, assuredly I tell you, that if 2 of you will agree on earth concerning anything that they will ask, it will be done for them by my Father who is in heaven.

Matthew 18:20 For where 2 or 3 are gathered together in my name, there I am in the midst of them."

Matthew 18:21 Then Peter came and said to him, "Lord, how often shall my brother sin against me, and I forgive him? Until 7 times?"

Matthew 18:22 Jesus said to him, "I don't tell you until 7 times, but, until 70 times 7.

Rabbis taught that one should forgive only 3 times , so Peter in saying 7 times is acting more righteous than the rabbis of his day but it is quite possible he got this number from one of Jesus' teaching of how many times one should forgive one's brother in a day.

(Luke 17:4) If he sins against you seven times in the day, and seven times returns, saying, 'I repent,' you shall forgive him." (WEB)

Yoma 87a Rav Ḥisda said: And one must appease the one he has insulted with three rows of three people, as it is stated: “He comes [yashor] before men, and says: I have sinned, and perverted that which was right, and it profited me not” (Job 33:27). Rav Ḥisda interprets the word yashor as related to the word shura, row**. The verse mentions sin three times: I have sinned, and perverted, and it profited me not. This implies that one should make three rows before the person from whom he is asking forgiveness.**

Rabbi Yosei bar Ḥanina said: **Anyone who asks forgiveness of his friend should not ask more than three times, as it is stated: “Please, please forgive the transgression of your brothers and their sin, for they did evil to you. And now, please forgive” (Genesis 50:17). The verse uses the word please three times, which shows that one**

need not ask more than three times, after which the insulted friend must be appeased and forgive. And if the insulted friend dies before he can be appeased, one brings ten people, and stands them at the grave of the insulted friend, and says in front of them: I have sinned against the Lord, the God of Israel, and against so-and-so whom I wounded.

Mishneh Torah, Repentance 2:9 — Maimonides codifies the three-attempt rule, adding that for one's teacher, one must keep trying indefinitely he states {"[The above does not apply] if [the wronged party] was one's teacher. [In that instance,] a person should continue seeking his forgiveness, even a thousand times, until he forgives him."}

Siman 606:1 Yom Kippur does not atone for sins between a person and their fellow until one appeases them — even if the offense was only verbal. If the wronged party is not appeased the first time, one must return a second and third time, bringing three people each time. After three attempts, one is no longer obligated — though the Rema (gloss) adds that one should then declare before ten people that forgiveness was sought. If the offended party is one's teacher (rav), one must return as many times as necessary.

Yoma 86b records Rabbi Yosei bar Yehuda teaching: "When a person commits a transgression the first time, he is forgiven; a second time, he is forgiven; a third time, he is forgiven; but the fourth time, he is not forgiven." The proof-text is Amos 2:6 — "For three transgressions... but for four, I will not reverse it."

Matthew 18:23 Therefore the Kingdom of Heaven is like a certain king, who wanted to reconcile accounts with his servants.

Matthew 18:24 When he had begun to reconcile, one was brought to him who owed him a unpayable amount of talents.

The greek word murioi means innumerably many , the words unpayable amount is used here to mean he could never pay it off

Matthew 18:25 But because he couldn't pay, his lord commanded him to be sold, with his wife, his children, and all that he had, and payment to be made.

If you owed someone money in many cases they could have you and your family as slaves to pay off the debt

A certain woman of the wives of the sons of the prophets cried out to Elisha, saying, "Your servant my husband is dead, and you know that your servant feared the LORD. And the creditor is coming to take my two sons to be his slaves." (2 Kings 4:1 NKJV)

'And if one of your brethren who dwells by you becomes poor, and sells himself to you, you shall not compel him to serve as a slave. 'As a hired servant and a sojourner he shall be with you, and shall serve you until the Year of Jubilee. 'And then he shall depart from you-he and

his children with him-and shall return to his own family. He shall return to the possession of his fathers. 'For they are My servants, whom I brought out of the land of Egypt; they shall not be sold as slaves. (Leviticus 25:39-42 NKJV)

'Moreover you may buy the children of the strangers who dwell among you, and their families who are with you, which they beget in your land; and they shall become your property. 'And you may take them as an inheritance for your children after you, to inherit them as a possession; they shall be your permanent slaves. But regarding your brethren, the children of Israel, you shall not rule over one another with rigor. (Leviticus 25:45-46 NKJV)

Matthew 18:26 The servant therefore fell down and kneeled before him, saying, 'Lord, have patience with me, and I will repay you all!'

TEXT: "saying, 'Have patience with me" EVIDENCE: B D Theta 700 some Lect some lat vg syr(c,s)

TEXT: "saying, 'Lord, have patience with me'"EVIDENCE: S K L W Delta Pi 058 f1 f13 28 33 565 892 1010 1241 Byz most Lect most lat syr(p,h,pal) cop

Matthew 18:27 The lord of that servant, being moved with compassion, released him, and forgave him the debt.

Matthew 18:28 But that servant went out, and found one of his fellow servants, who owed him one hundred denarii, and he grabbed him, and took him by the throat, saying, 'Pay me what you owe!'

100 denarii was about one sixtieth of a talent , a denarii was a day's work pay

"Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard. (Matthew 20:2 NKJV)

Matthew 18:29 So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will repay you!'

Matthew 18:30 He would not, but went and cast him into prison, until he should pay back that which was due.

Matthew 18:31 So when his fellow servants saw what was done, they were exceedingly grieved, and came and told to their lord all that was done.

Matthew 18:32 Then his lord called him in, and said to him, 'You wicked servant! I forgave you all that debt, because you begged me.

Matthew 18:33 Shouldn't you also have had mercy on your fellow servant, even as I had mercy on you?'

Matthew 18:34 His lord was angry, and delivered him to the tormentors, until he should pay all that was due to him.

That servant would of died in prison because the debt was unpayable

Matthew 18:35 So my heavenly Father will also do to you, if you don't each forgive your brother from your hearts for his misdeeds."

This is why the torments of hell is forever because the debts of our sins are without end , that is why it is important to forgive others if we want to be forgiven.

Martin Luther the reformer states in his sermon on this parable the folllowing {"So this servant in the Gospel is cast off, and must pay what he owes. This means, that he must endure the pain and consequences. But he who endures the pain for the debt, will never be saved. For to sin belongs death, and when one dies he dies forever, and there is no more help nor salvation for him. Therefore let us receive these things as a warning; those, however, who are hardened and will not hear, will guard against it. "}

Matthew 19:1 It happened when Jesus had finished these words, he departed from Galilee, and came into the borders of Judea beyond the Jordan.

Matthew 19:2 Great multitudes followed him, and he healed them there.

Matthew 19:3 And the Pharisees came to him, testing him, and saying, "Is it lawful for a man to divorce his wife for any reason?"

TEXT: "And Pharisees came up to him and tested him"
EVIDENCE: p^{25} vid B C L W Delta Theta Pi f1 f13 33 565 892 1010 cop(north) some cop(south)**TEXT:**
"And the Pharisees came up to him and tested him" EVIDENCE: S D K 28 1241 Byz Lect most cop(south)

There were two different schools of thought in Jesus' time which was Shammai and Hillel. One allowed divorce for almost any reason, while the other did not.

Rashi states {"[WHEN A MAN HATH TAKEN A WIFE, AND MARRIED HER, AND IT COMES TO PASS THAT SHE FINDS NO FAVOUR IN HIS EYES.] BECAUSE HE HATH FOUND SOME SCANDALOUS THING IN HER; [THEN LET HIM WRITE A BILL OF DIVORCEMENT ... AND SEND HER AWAY ...] — it is his duty to divorce her because she should not find favour in his eyes (cf. Gittin 90b)."}

[Mishna] Gittin 8:4 The House of Shammai say, “A man dismisses his wife with an old writ of divorce.” `And the House of Hillel prohibit it. `And what is an old writ of divorce? `It is any writ of divorce, after the writing of which, the man continued alone with her.

[Mishna] Gittin 9:10 The House of Shammai say, “A man should divorce his wife only because he has found grounds for it in unchastity, `“since it is said, Because he has found in her indecency in anything Dt. 24:.” `And the House of Hillel say, “Even if she spoiled his dish, `“since it is said, Because he has found in her indecency in anything. `R. Aqiba says, “Even if he found someone else prettier than she, `“since it is said, And it shall be if she find no favor in his eyes Dt. 24:1.”

[Mishna] Eduyyot 4:7-12 A woman is betrothed by a denar or the value of a denar, according to the opinion of Beth Shammai. But Beth Hillel says: by a perutah or the value of a perutah. And how much is a perutah? One-eighth of an Italian issar. Beth Shammai says: one may dismiss his wife with an old bill of divorcement, But Beth Hillel forbids it. What is an old bill of divorcement? Whenever he was secluded with her after he has written it for her. One who divorces his wife and she [afterwards] spends a night with him at the [same] inn: Beth Shammai says: she does not require a second bill of divorcement from him. But Beth Hillel says: she requires a second bill of divorcement from him. When [does she require a second bill of divorcement]? When she was divorced after marriage. But if she was divorced after betrothal she does not require from him a second bill of divorcement, since he is not [yet] familiar with her.

The Book of Malachi ends with this statement of Elijah coming back

Behold, I will send you Elijah the prophet before the great and terrible day of Yahweh comes. He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse." (Malachi 4:5-6 WEB)

Malachi 4:5-6 LXX And, behold, I will send to you Elias the Thesbite, before the great and glorious day of the Lord comes; who shall turn again the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth grievously.

Matthew 19:4 He answered, "Haven't you read the One who made them from the beginning made them male and female,

TEXT: "the One who created [them] from the beginning made them male and female" EVIDENCE: B Theta f1 700 syr(pal) cop

TEXT: "the One who made [them] from the beginning made them male and female" EVIDENCE: S C D K L W Delta Pi f13 28 565 892 1010 1241 Byz Lect lat vg syr(c,s,p,h)

Jesus quotes :

And God created man in his own image, in the image of God created he him; male and female created he them. (Genesis 1:27 ASV)

Matthew 19:5 and said, 'For this cause a man shall leave his father and mother, and shall join to his wife; and the two shall become one flesh?'

Jesus quotes

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. (Genesis 2:24 ASV)

Matthew 19:6 So that they are no more two, but one flesh. What therefore God has joined together, don't let man tear apart."

Matthew 19:7 They asked him, "Why then did Moses command us to give her a bill of divorce, and divorce her?"

Pharisees refer to

"When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some uncleanness in her, and he writes her a certificate of divorce, puts it in her hand, and sends her out of his house, (Deuteronomy 24:1

Matthew 19:8 He said to them, "Moses, because of the hardness of your hearts, allowed you to divorce your wives, but from the beginning it has not been so.

Matthew 19:9 I tell you that whoever divorces his wife, except for sexual immorality, and

marries another, commits adultery; and he who marries her when she is divorced commits adultery."

TEXT: "whoever divorces his wife, except for fornication, and marries another, commits adultery." EVIDENCE: S C^3 K L W Delta Theta Pi 078 28 565 700 892 1010 1241 Byz Lect one lat vg syr(s,p,h)

TEXT: "whoever divorces his wife, unless it is a matter a matter of fornication, and marries another, commits adultery." EVIDENCE: D f13 33 most lat syr(c) cop(south)

TEXT: "whoever divorces his wife, unless it is a matter of fornication, makes her commit adultery" EVIDENCE: p^{25} vid B f1 one Lect one lat cop(north)

TEXT: "whoever divorces his wife, except for fornication, and marries another, makes her commit adultery." EVIDENCE: C* 1216

TEXT: "whoever divorces his wife, unless it is a matter of fornication, and marries another, makes her commit adultery." EVIDENCE: syr(pal)

TEXT: "adultery." EVIDENCE: S C^3 D L 1241 1546 many lat syr(c,s) cop(south)

TEXT: "adultery; and the one who marries a divorced woman commits adultery." EVIDENCE: p^{25} B C* K W Delta Theta Pi 078 f1 f13 28 33 565 700 892 1010 Byz Lect some lat vg syr(p,h,pal) cop(north)

Here Jesus gives us the only reason according to the four Gospel for divorce

Sexual immorality , greek word is porneia which could include harlotry, fornication, adultery and incest. Sexual sin is a reason for divorce according to Jesus

But later on Paul adds another reason which is if you are married with a person who is not a believer and they leave you .

But if the unbeliever departs, let him depart; a brother or a sister is not under bondage (“not enslaved”). in such cases. But God has called us to peace. (1 Corinthians 7:15 NKJV)

Matthew 19:10 His disciples said to him, "If this is the case of the man with his wife, it is not expedient to marry."

Matthew 19:11 But he said to them, "Not all men can receive this saying, but those to whom it is given.

Matthew 19:12 For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men; and there are eunuchs who made

themselves eunuchs for the Kingdom of Heaven's sake. He who is able to receive it, let him receive it."

Matthew 19:13 Then little children were brought to him, that he should lay his hands on them and pray; and the disciples rebuked them.

Matthew 19:14 But Jesus said, "Allow the little children, and don't forbid them to come to me; for the Kingdom of Heaven belongs to ones like these."

Matthew 19:15 He laid his hands on them, and departed from there.

Matthew 19:16 Behold, one came to him and said, "Good teacher, what good thing shall I do, that I may have eternal life?"

TEXT: "said, 'Teacher, what good thing should I do'"
EVIDENCE: S B D L f1 892text 1010 1365 four lat some cop(north)

TEXT: "said, 'Good teacher, what good thing should I do'" EVIDENCE: C K W Delta Theta f13 28 33 565 700 892margin 1241 Byz Lect most lat vg syr most cop

Matthew 19:17 He said to him, "Why do you call me good? No one is good but one, that is, God. But if you want to enter into life, keep the commandments."

TEXT: "Why do you ask me about what [is] good? There is [only] One who is good."
EVIDENCE: S B D L Theta f1 700 892text two lat syr(s) some syr(pal)

TEXT: "Why do you call me good? No one [is] good except One, [that is], God. EVIDENCE: C K W Delta f13 28 33 565 1010 1241 Byz Lect two lat syr(p,h) cop(south) some cop(north)

TEXT: "Why do you ask me about what [is] good? There is [only] One who is good, [that is], God."
EVIDENCE: most lat vg syr(c) some syr(pal) most cop(north)

TEXT: "Why do you ask me about what [is] good? No one is good except One, [that is], God."
EVIDENCE: 892margin two lat

Jesus here is not saying he is not good , but is asking him the question of why is he calling him good for the purpose to lead him aka young rich man to know his own condition. Jesus clearly thought himself as good and separated himself from everyone else. Notice the following :

He called himself good

John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

John 10:14 I am the good shepherd, and know my sheep, and am known of mine.

He called other evil except himself

Matthew 7:11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Luke 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? (KJV)

He told his disciples to pray the Lord's prayer that ask to be forgiven but he himself never prayed it

After this manner therefore pray ye. Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. (Matthew 6:9-13 ASV)

And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation. (Luke 11:2-4 ASV)

Jesus challenges others to prove He has sin.

John 8:46 ¶ Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? (KJV)

Matthew 19:18 He said to him, "Which ones?" Jesus said, "'You shall not murder.' 'You shall not commit adultery.' 'You shall not steal.' 'You shall not bear false witness.'

These commandments are found in

Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. (Exodus 20:13-16 KJV)

Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. (Deuteronomy 5:17-20 KJV)

Matthew 19:19 Honor your father and mother.' And, 'You shall love your neighbor as yourself.'"

These commandments are found in

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. (Exodus 20:12-16 KJV)

Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy

days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbour. (Deuteronomy 5:16-20 KJV)

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. (Leviticus 19:18 KJV)

Matthew 19:20 The young man said to him, "All these things I have observed from my youth. What do I still lack?"

Matthew 19:21 Jesus said to him, "If you want to be perfect, go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me."

Matthew 19:22 But when the young man heard the saying, he went away sad, for he was one who had great possessions.

Matthew 19:23 Jesus said to his disciples, "Most certainly I say to you, a rich man will enter into the Kingdom of Heaven with difficulty.

Matthew 19:24 Again I tell you, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God."

Matthew 19:25 When the disciples heard it, they were exceedingly astonished, saying, "Who then can be saved?"

Matthew 19:26 Looking at them, Jesus said, "With men this is impossible, but with God all things are possible."

Matthew 19:27 Then Peter answered, "Behold, we have left everything, and followed you. What then will we have?"

Matthew 19:28 Jesus said to them, "Most certainly I tell you that you who have followed me, in the regeneration when the Son of Man will sit on the throne of his glory, you also will sit on twelve thrones, judging the twelve tribes of Israel.

Matthew 19:29 Everyone who has left houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, will receive 100 times, and will inherit eternal life.

TEXT: "sisters or father or mother or children"
EVIDENCE: B 2148 two lat syr(pal)

TEXT: "sisters or father or mother or wife or children" EVIDENCE: S C K L W X Delta Theta f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(p,h) cop

TEXT: "sisters or mother or wife or children" EVIDENCE: syr(c)

TEXT: "sisters or mother or children" EVIDENCE: D four lat syr(s)

TEXT: "sisters or parents or children" EVIDENCE: f1 one lat

.....

TEXT: "will receive a hundredfold"
EVIDENCE: S C D K W X Delta Theta f1 f13 28 33 565 700 892 1241 Byz Lect lat vg syr(c,s,p,h) cop(north)

"**TEXT:** will receive many times more" EVIDENCE: B L 1010 syr(pal) cop(south)

Matthew 19:30 But many will be last who are first; and first who are last.

Matthew 20:1 "For the Kingdom of Heaven is like a man who was the master of a household, who went out early in the morning to hire laborers for his vineyard.

Matthew 20:2 When he had agreed with the laborers for a denarius a day, he sent them into his vineyard.

A denarius is a silver Roman coin worth 1/25th of a Roman aureus. This was a common wage for a day of farm labor.

Matthew 20:3 He went out about 9 AM and saw others standing idle in the marketplace.

The Greek states 3rd hour Time was measured from sunrise to sunset, so the third hour would be about 9:00 AM.

Matthew 20:4 To them he said, 'You also go into the vineyard, and whatever is right I will give you.' So they went their way.

Matthew 20:5 Again he went out about 12 PM and 3PM and did likewise.

The Greek states the 6th hour and the 9th hour.

Matthew 20:6 About 5:00 PM he went out and found others standing idle. He said to them, 'Why do you stand here all day idle?'

The Greek states the 11th hour

Matthew 20:7 They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard, and you will receive whatever is right.'

Matthew 20:8 When evening had come, the lord of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'

6 PM because verse 12 states that those who was hired at 5 only work 1 hour

Matthew 20:9 When those who were hired at about 5PM came, they each received a denarius.

Greek states the 11th hour which is 5 pm

Matthew 20:10 When the first came, they supposed that they would receive more; and they likewise each received a denarius.

Matthew 20:11 When they received it, they murmured against the master of the household,

Matthew 20:12 saying, 'These last have worked only one hour, and you have made them

equal to us, who have borne the burden of the day and the scorching heat!'

Matthew 20:13 But he answered one of them, 'Friend, I am doing you no wrong. Didn't you agree with me for a denarius?

Matthew 20:14 Take that which is yours, and go your way. It is my desire to give to this last just as much as to you.

Matthew 20:15 Isn't it lawful for me to do what I want to with what I own? Or is your eye evil, because I am good?'

The Sovereignty of God is taught in this parable; God does with what he has as he wants, and who are we to say otherwise?

Matthew 20:16 So the last will be first, and the first last. For many are called, but few are chosen."

Matthew 20:17 As Jesus was going up to Jerusalem, he took the 12 disciples aside, and on the way he said to them,

Matthew 20:18 Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and scribes, and they will condemn him to death,

Matthew 20:19 and will hand him over to the Gentiles to mock, to scourge, and to crucify; and the 3rd day he will be raised up."

Matthew 20:20 Then the mother of the sons of Zebedee came to him with her sons, kneeling and asking a certain thing of him.

Matthew 20:21 He said to her, "What do you want?" She said to him, "Command that these, my two sons, may sit, one on your right hand, and one on your left hand, in your Kingdom."

Matthew 20:22 But Jesus answered, "You don't know what you are asking. Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" They said to him, "We are able."

Matthew 20:23 He said to them, "You will indeed drink my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand and on my left hand is not mine to give; but it is for whom it has been prepared by my Father."

Matthew 20:24 When the ten heard it, they were indignant with the two brothers.

Matthew 20:25 But Jesus summoned them, and said, "You know that the rulers of the nations lord it over them, and their great ones exercise authority over them.

Matthew 20:26 It shall not be so among you, but whoever desires to become great among you shall be your slave (servant) .

TR reads "let him be" instead of "shall be"

Matthew 20:27 Whoever desires to be first among you shall be your bondservant,

Matthew 20:28 even as the Son of Man came not to be served, but to serve, and to give his life as a ransom for many."

Matthew 20:29 As they went out from Jericho, a great multitude followed him.

Matthew 20:30 Behold, 2 blind men sitting by the road, when they heard that Jesus was passing by, cried out, "Lord Jesus, have mercy on us, you son of David!"

TEXT: "Have mercy on us, Lord, Son of David"
EVIDENCE: $p^{45\ vid}$ C K W X Gamma Delta Pi f1 28 33 1010 1241 Byz Lect two lat syr(p,h) some cop(south)

TEXT: "Have mercy on us, Son of David" EVIDENCE: D 565 some lat syr(c)

TEXT: "Lord, have mercy on us, Son of David" EVIDENCE: B 085 some lat vg some cop

TEXT: "Have mercy on us, Jesus, Son of David" EVIDENCE: S Theta f13 700 some lat some syr(pal)

TEXT: "Lord, have mercy on us, Jesus, Son of David" EVIDENCE: L 892 some syr(pal) some cop

Matthew 20:31 The multitude rebuked them, telling them that they should be quiet, but they cried out even more, "Lord, have mercy on us, you son of David!"

Matthew 20:32 Jesus stood still, and called them, and asked, "What do you want me to do for you?"

Matthew 20:33 They told him, "Lord, that our eyes may be opened."

Matthew 20:34 Jesus, being moved with compassion, touched their eyes; and immediately their eyes received their sight, and they followed him.

Matthew 21:1 When they drew near to Jerusalem, and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples,

The WEB is one of the only English translations that renders the name as Bethsphage, following a minority Greek spelling (Βηθσφαγή). Some Byzantine minuscules, a few Old Latin glosses, and certain Syriac marginal traditions contain this spelling. א (Sinaiticus), B (Vaticanus), the Majority Byzantine tradition, TR, WH, and the NA/UBS critical texts all read Bethphage. All major English translations (KJV, NKJV, NASB, ESV, NIV, NLT, CSB, ASV, RSV, etc.) read Bethphage (Βηθφαγή). The difference reflects a minor manuscript variation in the Greek tradition."

Matthew 21:2-5 saying to them, "Go into the village that is opposite you, and immediately you will find a donkey tied, and a colt with her. Untie them, and bring them to me. If anyone says anything to you, you shall say, 'The Lord needs them,' and immediately he will send them." All this was done, that it might be fulfilled which was spoken through the prophet, saying, Tell the daughter of Zion, behold, your King comes to you, humble, and riding on a donkey, on a colt, the foal of a donkey."

This fulfill the prophecy in

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass. (Zechariah 9:9 ASV)

Matthew 21:6 The disciples went, and did just as Jesus commanded them,

Matthew 21:7 and brought the donkey and the colt, and laid their clothes on them; and he sat on them.

Matthew 21:8 A very great multitude spread their clothes on the road. Others cut branches from the trees, and spread them on the road.

Matthew 21:9 The multitudes who went before him, and who followed kept shouting, "Hosanna to the son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!"

Hosanna means save I pray thee , Save now! or Save, we beseech , keep; preserve

Blessed be he that cometh in the name of Jehovah: We have blessed you out of the house of Jehovah. (Psalms 118:26 ASV)

Matthew 21:10 When he had come into Jerusalem, all the city was stirred up, saying, "Who is this?"

Matthew 21:11 The multitudes said, "This is the prophet, Jesus, from Nazareth of Galilee."

Matthew 21:12 Jesus entered into the temple of God, and drove out all of those who sold and bought in the temple, and overthrew the money changers' tables and the seats of those who sold the doves.

TEXT: "Jesus entered into the temple and drove out"
EVIDENCE: S B L Theta f13 33 700 892 1010 one lat syr(pal) cop

TEXT: "Jesus entered into the temple of God and drove out" EVIDENCE: C D K W X Delta Pi f1 28 565 1241 Byz Lect most lat vg syr(c,p,h)

Matthew 21:13 He said to them, "It is written, 'My house shall be called a house of prayer,' but you have made it a den of robbers!"

(Isaiah 56:7) even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted on my altar; for my house shall be called a house of prayer for all peoples. (WEB)

Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith Jehovah. (Jeremiah 7:11 ASV)

Matthew 21:14 The blind and the lame came to him in the temple, and he healed them.

Matthew 21:15 But when the chief priests and the scribes saw the wonderful things that he did, and the children who were crying in the temple and saying, "Hosanna to the son of David!" they were very much sore displeased (indignant, mad, moved with indignation, put to grief)

They was mad because only God can save and in the children saying that they was saying Jesus is God by calling him savior.

Isaiah 43:11 I, even I, am the LORD, And besides Me there is no savior

Isaiah 45:15 Truly You are God, who hide Yourself, O God of Israel, the Savior!

Hosea 13:4 "Yet I am the LORD your God Ever since the land of Egypt, And you shall know no God but Me; For there is no Savior besides Me.

Matthew 21:16 and said to him, "Do you hear what these are saying?" Jesus said to them, "Yes. Did you never read, 'Out of the mouth of babes and nursing babies you have perfected praise?'"

Jesus quoted :

From the lips of babes and infants you have established strength, because of your

adversaries, that you might silence the enemy and the avenger. (Psalms 8:2 WEB)

Matthew 21:17 He left them, and went out of the city to Bethany, and lodged there.

Matthew 21:18 Now in the morning, as he returned to the city, he was hungry.

Matthew 21:19 Seeing a fig tree by the road, he came to it, and found nothing on it but leaves. He said to it, "Let there be no fruit from you forever!" Immediately the fig tree withered away.

Matthew 21:20 When the disciples saw it, they marveled, saying, "How did the fig tree immediately wither away?"

It took a whole day for the fig tree to wither as we see in Mark, when Matthew uses the word immediately he wasn't saying it happen in seconds or minutes right before their eyes but just faster than normal

The next day, when they had come out from Bethany, he was hungry. Seeing a fig tree afar off having leaves, he came to see if perhaps he might find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs. Jesus told it, "May no one ever eat fruit from you again!" and his disciples heard it. They came to Jerusalem, and Jesus entered into the temple, and began to throw out those who sold and those who bought in the temple, and overthrew the tables of the money changers, and the seats of those who sold the doves. He would not allow anyone to carry a container through the temple. He taught, saying to them, "Isn't it written, 'My house will be called a house of prayer for all the nations?' But you have made it a den of robbers!" The chief priests and the scribes heard it, and sought how they might destroy him. For they feared him, because all the multitude was astonished at his teaching. When evening came, he went out of the city. As they passed by in the morning, they saw the fig tree withered away from the roots. (Mark 11:12-20 WEB)

Matthew 21:21 Jesus answered them, "Most certainly I tell you, if you have faith, and don't doubt, you will not only do what was done to the fig tree, but even if you told this mountain, 'Be taken up and cast into the sea,' it would be done.

Matthew 21:22 All things, whatever you ask in prayer, believing, you will receive."

A great promise of answer prayer asking God and receiving what we ask for.

"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. (Matthew 7:7 NKJV)

"Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them. (Mark 11:24 NKJV)

"So I say to you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. (Luke 11:9 NKJV)

And whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight. (1 John 3:22 NKJV)

1) But it has to be according to his will

Now this is the confidence that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have asked of Him. (1 John 5:14-15 NKJV)

2) And not for carnal pleasures

You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures. (James 4:2-3 NKJV)

3) and in the name of Jesus

"And whatever you ask in My name, that I will do, that the Father may be glorified in the Son. (John 14:13 NKJV)

Matthew 21:23 When he had come into the temple, the chief priests and the elders of the people came to him as he was teaching, and said, "By what authority do you do these things? Who gave you this authority?"

Matthew 21:24 Jesus answered them, "I also will ask you one question, which if you tell me, I likewise will tell you by what authority I do these things.

Matthew 21:25 The baptism of John, where was it from? From heaven or from men?" They reasoned with themselves, saying, "If we say, 'From heaven,' he will ask us, 'Why then did you not believe him?'

Matthew 21:26 But if we say, 'From men,' we fear the multitude, for all hold John as a prophet."

Matthew 21:27 They answered Jesus, and said, "We don't know." He also said to them, "Neither will I tell you by what authority I do these things.

Matthew 21:28 -30 But what do you think? A man had two sons, and he came to the first, and said, 'Son, go work today in my vineyard.' He answered, 'I will not,' but afterward he changed his mind, and went. He came to the second, and said the same thing. He answered, 'I go, sir,' but he didn't go.

The first brought forth repentance which is a change of mind. Looking at the text and the evidence below for verses 29-31 the parable is told differently in which son did the will of his father, one states the first and the other states the second but the result is the same the one who didn't want to at first change his mind and went to do the will of his father.

Matthew 21:31-32 Which of the two did the will of his father?" They said to him, "The first." Jesus said to them, "Most certainly I tell you that the tax collectors and the prostitutes are entering into the Kingdom of God before you. For John came to you in the way of righteousness, and you didn't believe him, but the tax collectors and the prostitutes believed him. When you saw it, you didn't even repent afterward, that you might believe him.

TEXT: "·And he answered by saying, 'I do not wish to'; but afterwards he regretted [it] and went. ·And he went to the other and said the same thing; and he answered by saying, 'I [will go], sir,' but did not go. ·Which of the two did the will of his father?" They said, "The first."
EVIDENCE: S C K L W X f1 28 33 565 892 1010 1241 Byz Lect three lat vg syr(c,p,h) some syr(pal) some cop(south) {D? most lat? syr(s)?}

TEXT: "·And he answered by saying, 'I [will go], sir,' but did not go. ·And he went to the second and said the same thing; and he answered by saying, 'I do not wish to'; afterwards he regretted [it] and went. ·Which of the two did the will of his father?" They said*, "The latter." EVIDENCE: B Theta f13 4 273 700 some syr(pal) most cop

The outcast who were among them the prostitutes and tax collectors came to John to be baptized and repent of thier sins but those who was suppose to have come who claim to be closer to God the Pharisees shut up thier eyes and would not come to him for that purpose

Then tax collectors also came to be baptized, and said to him, "Teacher, what shall we do?" And he said to them, "Collect no more than what is appointed for you." Likewise the soldiers asked him, saying, "And what shall we do?" So he said to them, "Do not intimidate anyone or accuse falsely, and be content with your wages." (Luke 3:12-14 NKJV)

"For I say to you, among those born of women there is not a greater prophet than John the Baptist; but he who is least in the kingdom of God is greater than he." And when all the people heard Him, even the tax collectors justified God, having been baptized with the baptism of John. But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him. (Luke 7:28-30 NKJV)

Matthew 21:33 "Hear another parable. There was a man who was a master of a household, who planted a vineyard, set a hedge about it, dug a winepress in it, built a tower, leased it out to farmers, and went into another country.

Israel in the Old Testament is called God's vineyard

Now let me sing to my Well-beloved A song of my Beloved regarding His vineyard: My Well-beloved has a vineyard On a very fruitful hill. He dug it up and cleared out its stones, And planted it with the choicest vine. He built a tower in its midst, And also made a winepress in it; So He expected it to bring forth good grapes, But it brought forth wild grapes. "And now, O inhabitants of Jerusalem and men of Judah, Judge, please, between Me and My vineyard. What more could have been done to My vineyard That I have not done in it? Why then, when I expected it to bring forth good grapes, Did it bring forth wild grapes? And now, please let Me tell you what I will do to My vineyard: I will take away its hedge, and it shall be burned; And break down its wall, and it shall be trampled down. I will lay it waste; It shall not be pruned or dug, But there shall come up briers and thorns. I will also command the clouds That they rain no rain on it." For the vineyard of the LORD of hosts is the house of Israel, And the men of Judah are His pleasant plant. He looked for justice, but behold, oppression; For righteousness, but behold, a cry for help. (Isaiah 5:1-7 NKJV)

The farmers are the Israel's religious leaders

Matthew 21:34 When the season for the fruit drew near, he sent his servants to the farmers, to receive his fruit.

The servents here are the prophets who was sent to announce the coming the messiah

Matthew 21:35-36 The farmers took his servants, beat one, killed another, and stoned another. Again, he sent other servants more than the first: and they treated them the same way.

But as they was sent to anounce the coming of the messiah they was killed and rejected

"Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, "and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' "Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. "Fill up, then, the measure of your fathers' guilt. "Serpents, brood of vipers! How can you escape the condemnation of hell? "Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, "that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. "Assuredly, I say to you, all these things will come upon this generation. "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! (Matthew 23:29-37 NKJV)

"Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, "and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' "Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. "Fill up, then, the measure of your fathers' guilt. "Serpents, brood of vipers! How can you escape the condemnation of hell? (Matthew 23:29-33 NKJV)

"O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! (Matthew 23:37 NKJV)

Then the Spirit of God came upon Zechariah the son of Jehoiada the priest, who stood above the people, and said to them, "Thus says God: 'Why do you transgress the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, He also has forsaken you.'" So they conspired against him, and at the command of the king they stoned him with stones in the court of the house of the LORD. (2 Chronicles 24:20-21 NKJV)

Matthew 21:37-39 But afterward he sent to them his son, saying, 'They will respect my son.' But the farmers, when they saw the son, said among themselves, 'This is the heir. Come, let's kill him, and seize his inheritance.' So they took him, and threw him out of the vineyard, and killed him.

Just as they did with the prophets so they did with the messiah

"You stiffnecked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you. "Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One, of whom you now have become the betrayers and murderers, (Acts 7:51-52 NKJV)

Jesus was killed out of envy

Matthew 27:18 For he knew that they had handed Him over because of envy.

Mark 15:10 For he knew that the chief priests had handed Him over because of envy.

Jesus died outside the gates of Jerusalem as the animals sacrifices for sin which blood was to be brought to the sanctuary was killed outside the camp

For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. (Hebrews 13:11-13 NKJV)

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the

father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. (Mark 15:21-22 KJV)

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: (John 19:17 KJV)

The sacrifices were done outside the camp

"But the flesh of the bull, with its skin and its offal, you shall burn with fire outside the camp. It is a sin offering. (Exodus 29:14 NKJV)

'But the bull's hide and all its flesh, with its head and legs, its entrails and offal- 'the whole bull he shall carry outside the camp to a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out it shall be burned. (Leviticus 4:11-12 NKJV)

The flesh and the hide he burned with fire outside the camp. (Leviticus 9:11 NKJV)

"The bull for the sin offering and the goat for the sin offering, whose blood was brought in to make atonement in the Holy Place, shall be carried outside the camp. And they shall burn in the fire their skins, their flesh, and their offal. (Leviticus 16:27 NKJV)

'You shall give it to Eleazar the priest, that he may take it outside the camp, and it shall be slaughtered before him; (Numbers 19:3 NKJV)

Matthew 21:40-42 When therefore the lord of the vineyard comes, what will he do to those farmers?" They told him, "He will miserably destroy those miserable men, and will lease out the vineyard to other farmers, who will give him the fruit in its season." Jesus said to them, "Did you never read in the Scriptures, 'The stone which the builders rejected, the same was made the head of the corner. This was from the Lord. It is marvelous in our eyes?'

Jesus quotes Psalm 118 in reference to himself as the stone which was rejected by the builders

The stone which the builders rejected Is become the head of the corner. This is Jehovah's doing; It is marvellous in our eyes. (Psalms 118:22-23 ASV)

Matthew 21:43 Therefore I tell you, the Kingdom of God will be taken away from you, and will be given to a nation bringing forth its fruit.

The Christians are here called a nation , which will include both Jews and Gentiles distant from Israel as a nation or any nation in fact. We are so much so that here on this earth we don't have a city.

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel. (Hebrews 12:22-24 NKJV)

For here we have no continuing city, but we seek the one to come. (Hebrews 13:14 NKJV)

But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellence of him who called you out of darkness into his marvelous light: (1 Peter 2:9 WEB)

Who has heard such a thing? who has seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children. (Isaiah 66:8 WEB)

and raised us up with him, and made us to sit with him in the heavenly places in Christ Jesus, (Ephesians 2:6 WEB)

So then you are no longer strangers and foreigners, but you are fellow citizens with the saints, and of the household of God, (Ephesians 2:19 WEB)

We read in the Jerusalem and the Babylonian Talmud that before the destruction of the temple for forty years the jews did not receive confirmation of atonement on the Day of atonement those 40 years began on 30 AD when Jesus was put on the cross and when 40 years were done destruction came on Jerusalem and the temple ending in thier land being stripped away from them :

> "Forty years before the destruction of the Temple, the western light went out, the crimson thread remained crimson, and the lot for the Lord always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open" (Jacob Neusner, The Yerushalmi, p.156-157). [the Temple was destroyed in 70 AD]

"Our rabbis taught: During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the Hekel [Temple] would open by themselves" (Soncino version, Yoma 39b).

Matthew 21:44 He who falls on this stone will be broken to pieces, but on whoever it will fall, it will crush him (it will scatter him as dust)."

TEXT: include verse 44: "·And the one who falls on this stone will be broken to pieces; but on whomever it falls, it will crush him."
EVIDENCE: S B C K L W X Delta Theta Pi f1 f13 28 565 700 892 1010 1241 Byz Lect many lat vg

syr(c,p,h) cop

TEXT: omit verse 44 EVIDENCE: D 33 some lat syr(s)

Matthew 21:45 When the chief priests and the Pharisees heard his parables, they perceived that he spoke about them.

Matthew 21:46 When they sought to seize him, they feared the multitudes, because they considered him to be a prophet.

Matthew 22:1 Jesus answered and spoke again in parables to them, saying,

Matthew 22:2 The Kingdom of Heaven is like a certain king, who made a marriage feast for his son,

Matthew 22:3 and sent out his slaves (servants) to call those who were invited to the marriage feast, but they would not come.

Matthew 22:4 Again he sent out other slaves (servants) , saying, 'Tell those who are invited, "Behold, I have made ready my dinner. My oxen and my fatlings are killed, and all things are ready. Come to the marriage feast!"'

Matthew 22:5 But they made light of it, and went their ways, one to his own farm, another to his merchandise,

Matthew 22:6 and the rest to hold of his slaves (servants) , and treated them shamefully, and killed them.

Matthew 22:7 When the king heard that, he was angry, and sent his armies, destroyed those murderers, and burned their city.

Matthew 22:8 Then he said to his slaves (servants) , 'The wedding is ready, but those who were invited weren't worthy.

Matthew 22:9 Go therefore to the intersections of the highways, and as many as you may find, invite to the marriage feast.'

Matthew 22:10 Those servants went out into the highways, and gathered together as many as they found, both bad and good. The wedding was filled with guests.

Matthew 22:11 But when the king came in to see the guests, he saw there a man who didn't have on wedding clothing,

Matthew 22:12 and he said to him, 'Friend, how did you come in here not wearing wedding clothing?' He was speechless.

Matthew 22:13 Then the king said to the servants, 'Bind him hand and foot, take him away, and throw him into the outer darkness; there is where the weeping and grinding of teeth will be.'

Matthew 22:14 For many are called, but few chosen."

Matthew 22:15 Then the Pharisees went and took counsel how they might entrap him in his talk.

Matthew 22:16 They sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are honest, and teach the way of God in truth, no matter who you teach, for you aren't partial to anyone.

Matthew 22:17 Tell us therefore, what do you think? Is it lawful to pay taxes to Caesar, or not?"

Matthew 22:18 But Jesus perceived their wickedness, and said, "Why do you test me, you hypocrites?

Matthew 22:19 Show me the tax money." They brought to him a denarius .

Matthew 22:20 He asked them, "Whose is this image and inscription?"

Matthew 22:21 They said to him, "Caesar's." Then he said to them, "Give therefore to Caesar the things that are Caesar's, and to God the things that are God's."

TEXT: "They said to him, 'Caesar's.'"
EVIDENCE: D L W Z Theta f1 f13 Maj lat vg syr(s,c,h) cop

TEXT: "They said, 'Caesar's.'" EVIDENCE: S B syr(p)

Matthew 22:22 When they heard it, they marveled, and left him, and went away.

Matthew 22:23 On that day Sadducees (those who say that there is no resurrection) came to him. They asked him,

TEXT: "Sadducees came to him, saying that there is no resurrection"
EVIDENCE: S* B D W Pi* f1 28 33 892 1010 1241 some Lect two lat syr(c,s,p)

TEXT: "Sadducees came to him, those who say that there is no resurrection" EVIDENCE: S^{c} K L Delta Theta Pi^{2} f13 565 700 Byz most Lect most lat vg syr(h,pal) cop

The Sadducees denied the resurrection, spirits and angels.

Josephus in Antiquities of the Jews Book 18 Chapter 1 {" But the doctrine of the Sadducees is this: That souls die with the bodies; nor do they regard the observation of any thing besides what the

law enjoins them; for they think it an instance of virtue to dispute with those teachers of philosophy whom they frequent: but this doctrine is received but by a few, yet by those still of the greatest dignity. But they are able to do almost nothing of themselves; for when they become magistrates, as they are unwillingly and by force sometimes obliged to be, they addict themselves to the notions of the Pharisees, because the multitude would not otherwise bear them."}

Hippolytus in The Refutation of All Heresies Book 9 Chapter 24 ...The Sadducees, however, are for abolishing fate, and they acknowledge that God does nothing that is wicked, nor exercises providence over (earthly concerns); but they contend that the choice between good and evil lies within the power of men. And they deny that there is a resurrection not only of flesh, but also they suppose that the soul does not continue after death. The soul they consider nothing but mere vitality, and that it is on account of this that man has been created. However, (they maintain) that the notion of the resurrection has been fully realized by the single circumstance, that we close our days after having left children upon earth. But (they still insist) that after death one expects to suffer nothing, either bad or good; for that there will be a dissolution both of soul and body, and that man passes into non-existence, similarly also with the material of the animal creation. But as regards whatever wickedness a man may have committed in life, provided he may have been reconciled to the injured party, he has been a gainer (by transgression), inasmuch as he has escaped the punishment (that otherwise would have been inflicted) by men. And whatever acquisitions a man may have made, and (in whatever respect), by becoming wealthy, he may have acquired distinction, he has so far been a gainer. But (they abide by their assertion), that God has no solicitude about the concerns of an individual here. And while the Pharisees are full of mutual affection, the Sadducees, on the other hand, are actuated by self-love. This sect had its stronghold especially in the region around Samaria. And these also adhere to the customs of the law, saying that one ought so to live, that he may conduct himself virtuously, and leave children behind him on earth. They do not, however, devote attention to prophets, but neither do they to any other sages, except to the law of Moses only, in regard of which, however, they frame no interpretations. These, then, are the opinions which also the Sadducees choose to teach.

For the Sadducees say that there is no resurrection, nor angel, nor spirit; but the Pharisees confess all of these. (Acts 23:8 WEB)

Because the high-priestly leadership and the priesthood was of Sadducean (Acts 5:17), and the Sadducees denied angels (Acts 23:8), Zechariah's initial disbelief in Gabriel's appearance fits the theological environment in which he served."

Rabbi Jonathan Sacks, Ceremony and Celebration — Sukkot{"Because these additional ceremonies had no explicit source in Scripture, they became a source of contention between the Pharisees, who believed in an authoritative Oral Law dating back to Moses, and the Sadducees, who denied the Oral Law, and who were also the group most closely associated with the Temple priesthood. There was an occasion, the Talmud says, when a Sadducee priest decided to pour the water libation on his feet rather than on the altar, apparently as a personal protest against what he saw as an unwarranted practice. This led

to a riot in which the outraged crowd pelted the hapless priest with their etrogs, and a section of the altar itself was damaged (Sukka 48b)."}

Gershom Bader, The Jewish Spiritual Heroes: Volume 1 {"THE SADDUCEES were the second largest party among the Jews during the creation of the Talmud and they were separated from the Pharisees by a wide spiritual gulf. It is believed that the principles which were accepted among the Sadducees originated in the misconceptions of Zadok and Boetus (pupils of Antigonos of Socho). Other historians hold a different opinion. Those claim that the Sadducees were descendants or disciples of the Zadok family which was a part of the priestly aristocracy and produced numerous high priests in the course of several centuries. When, in later years, the Hasmoneans triumphed over the Greeks, they also took over the high priests' office. Thus ousted from power, the descendants of Zadok were forced into a status of opposition to the majority of Jewish leadership."}

(Acts 5:17) But the high priest rose up, and all those who were with him (which is the sect of the Sadducees), and they were filled with jealousy, (WEB)

Zacharias said to the angel, "How can I be sure of this? For I am an old man, and my wife is well advanced in years." The angel answered him, "I am Gabriel, who stands in the presence of God. I was sent to speak to you, and to bring you this good news. Behold, you will be silent and not able to speak, until the day that these things will happen, because you didn't believe my words, which will be fulfilled in their proper time." (Luke 1:18-20 WEB)

Matthew 22:24 saying, "Teacher, Moses said, 'If a man dies, having no children, his brother shall marry his wife, and raise up seed for his brother.'

The Sadducees is referring to

(Deuteronomy 25:5) If brothers dwell together, and one of them die, and have no son, the wife of the dead shall not be married outside to a stranger: her husband's brother shall go in to her, and take her to him as wife, and perform the duty of a husband's brother to her. (WEB)

Matthew 22:25 Now there were with us 7 brothers. The 1st married and died, and having no seed left his wife to his brother.

Matthew 22:26 In like manner the 2nd also, and the 3rd, to the 7th.

Matthew 22:27 After them all, the woman died.

Matthew 22:28 In the resurrection (Time of the raising of the Dead) therefore, whose wife will she be of the 7? For they all had her."

Matthew 22:29 But Jesus answered them, "You are mistaken, not knowing the Scriptures,

nor the power of God.

Matthew 22:30 For in the resurrection they neither marry, nor are given in marriage, but are like God's angels in heaven.

TEXT: "are like angels in heaven"
EVIDENCE: B D Theta f1 700 most lat syr(c,s) cop(south)

TEXT: "are like angels of God in heaven" EVIDENCE: S K L W Delta Pi f13 28 33 565 892 1010 1241 Byz Lect four lat vg syr(p,h,pal) cop(north)

Matthew 22:31 But concerning the resurrection of the dead, haven't you read that which was spoken to you by God, saying,

Matthew 22:32 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not the God of the dead, but of the living."

Jesus is refering to

(Exodus 3:6) Moreover he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses hid his face; for he was afraid to look at God. (WEB)

Matthew 22:33 When the multitudes heard it, they were astonished at his teaching.

Matthew 22:34 But the Pharisees, when they heard that he had silenced the Sadducees, gathered themselves together.

Matthew 22:35 One of them, a lawyer, asked him a question, testing him.

TEXT: "one of them, a lawyer, asked [him a question]"
EVIDENCE: S B D F G H K L W Delta Theta Pi f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(c,p,h,pal) cop

TEXT: "one of them asked [him a question]" EVIDENCE: f1 one lat syr(s)

Matthew 22:36 Teacher, which is the greatest commandment in the law?"

Matthew 22:37 Jesus said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.'

Jesus quotes

and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. (Deuteronomy 6:5 ASV)

Matthew 22:38 This is the first and great commandment.

Matthew 22:39 A second likewise is this, 'You shall love your neighbor as yourself.'

Jesus quotes

Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself: I am Jehovah. (Leviticus 19:18 ASV)

Matthew 22:40 The whole law and the prophets depend on these two commandments."

Matthew 22:41 Now while the Pharisees were gathered together, Jesus asked them a question,

Matthew 22:42 saying, "What do you think of the Christ? Whose son is he?" They said to him, "Of David."

Matthew 22:43 He said to them, "How then does David in the Spirit call him Lord, saying,

Matthew 22:44 'The Lord said to my Lord, sit on my right hand, until I make your enemies a footstool for your feet?'

Jesus refers to

(Psalms 110:1) <<A Psalm by David.>> Yahweh says to my Lord, "Sit at my right hand, until I make your enemies your footstool for your feet." (WEB)

Matthew 22:45 "If then David calls him Lord, how is he his son?"

Matthew 22:46 No one was able to answer him a word, neither did any man dare ask him any more questions from that day forth.

Matthew 23:1 Then Jesus spoke to the multitudes and to his disciples,

Matthew 23:2 saying, "The scribes and the Pharisees is sitting on Moses' seat.

Rabbi Acha compares the back of Solomon's throne (described in 1 Kings 10:19) to "the kathedra of Moses." The reference is brief but telling — it assumes the audience already knows what Moses' seat means as a symbol of authoritative teaching and judgment.

Archaeological evidence supports this: stone "Seat of Moses" chairs have been found in ancient synagogues in Israel. Scholars believe these were literal chairs of honor where the leading Torah authority would sit to teach — making Matthew 23:2 and the rabbinic sources part of the same cultural reality.

Pesikta DeRav Kahana 1:7 states {"Said Rabbi Acha, like that soft-backed chair of Moses. "... And the throne had armrests on this side and that side of the seat" (ibid.). How so? There was a golden scepter behind it, and a dove on its head, and a golden crown in the dove's mouth, and he would sit under it in the seat [of throne], and it would touch yet not touch. Six [covered wagons] corresponding to six firmaments. But are they not seven? Said Rabbi Avin, where the king resides (i.e., in the seventh heaven), there is the crown property."}

Maimonides describes the Nasi (president of the Sanhedrin) as one who "occupies the position of our teacher Moses."

Mishneh Torah, Sanhedrin 1:3 {"How many established courts should there be among the Jewish people and how many judges should there be in each court?

First, a supreme court is established in the Temple. This is called the Great Sanhedrin. It was composed of 71 judges. This is derived from Numbers 11:16 which states: "Gather for Me seventy men from the elders of Israel." And Moses presided over them, as the verse continues: "And they shall stand there with you." Thus there are 71. The one who is of

greatest knowledge is placed as the head over them. He acts as the Rosh Yeshivah. And he is called the nasi by the Sages in all sources. He assumes the position of Moses our teacher...."}

Mishnah describes the ranked seating of sages and disciples, reflecting the institutional structure behind "the seat."

Mishnah Sanhedrin 4:4 {"And three rows of Torah scholars sit before the judges, and each and every one among those sitting recognizes his place, i.e., they are seated in accordance with their stature. When the court must ordain an additional judge, e.g., if a judge dies during the proceedings or in the case of a court without a decisive majority (see 40a), the court ordains the greatest Torah scholar from the first row. As a seat in the first row is now vacant, one Torah scholar from the second row comes to the first row, and one Torah scholar from the third row comes to the second row, and the court selects another Torah scholar from among the assembled and they seat him in the third row. And this Torah scholar who moves from the second row to the first row would not sit in the place of the first Torah scholar, who joined the court, rather, he would sit in the place appropriate for him, i.e., at the end of that row, in accordance with his stature."}

Midrash Tanchuma Buber, Vaetchanan 6:2 — depicts the transfer of Mosaic authority to Joshua, with the question of who sits at the "head" as symbolically charged.

{"(Job 20:6Job 20:66Though his height mount up to the heavens,and his head reach to the clouds,): EVEN THOUGH ONE'S HEIGHT ASCENDS TO THE HEAVENS. This refers to Moses, who ascended to the firmament and whose feet trod on Araphel (the lower sky). Moreover, he was like the ministering angels in that he spoke with him (i.e., with the Holy One) face to face and received the Torah from his hand. When his time to die arrived, he said to him (in Deut. 31:14): BEHOLD THE DAYS ARE DRAWING NEAR FOR YOU TO DIE. <Moses> said to him: Sovereign of the world, is it for nothing that my feet have trodden Araphel? Is it for nothing that I have run before your children like a horse? Is my end the worm and the maggot? R. Abbahu said: To what is the matter comparable? To one of the nobles of the kingdom, who found a certain Hindu sword, which was unmatched [in the world] and who said: This is suitable only for the king. What did he do? He brought it to the king as a gift. The king said: Cut off his head with it. So also Moses said to the Holy One: By the word that I <used to> praise you, when I said (in Deut. 10:14): BEHOLD (hen), <THE HEAVENS AND THE HEAVENS OF THE HEAVENS, THE EARTH AND ALL THAT IS IN IT> BELONG TO THE LORD YOUR GOD! by that <very> word (i.e., hen) you are decreeing death over me, when you say (in Deut. 31:14): BEHOLD (hen), THE DAYS ARE DRAWING NEAR FOR YOU <TO DIE>. He said to him: I have already decreed death over the first Adam. He said to him: Sovereign of the World, [the first] Adam deserved to die. You decreed an easy commandment for him, and he transgressed it. But I should not die. He said to him: Consider Abraham, who sanctified my name in the world but <still> died. He said to him: Sovereign of the World, consider <the fact that> out of him there came Ishmael, whose race provoked you to anger, as stated (in Job 12:6) THE TENTS OF ROBBERS PROSPER, AND THOSE WHO PROVOKE GOD HAVE SECURITY, THE ONES WHOM GOD BROUGHT FORTH IN HIS HAND. He said to him: consider Isaac, who stretched out his neck upon the altar. He said to him: Out of him there came Esau the Wicked, who destroyed your sanctuary and

burned your temple. He said to him: Consider Jacob, out of whom there came twelve tribes. He said to him Jacob did not ascend into the firmament, his feet did not trod Araphel, he did not receive Torah from your hand, and he did not speak with you face to face. The Holy One said to him (in Deut. 3:26): ENOUGH FROM YOU! DO NOT <EVER> SPEAK <UNTO ME ON THIS MATTER> AGAIN. He said to him: Perhaps <future> generations will say: If he had not found evil things in Moses, he would not have removed him from the world. He said to him: I have already written in my Torah (in Deut. 34:10): NEVER AGAIN DID THERE ARISE IN ISRAEL A PROPHET LIKE MOSES. He said to him: Sovereign of the World, perhaps [the people will say] I did your will in my youth, but I did not do your will in my old age. He said to him: I have already written (in Deut. 32:51): [BECAUSE YOU ACTED FAITHLESSLY WITH ME] <AMONG THE CHILDREN OF ISRAEL AT THE WATERS OF MERIBATH-KADESH IN THE WILDERNESS OF ZIN>, BECAUSE YOU DID NOT SANCTIFY ME <AMONG THE CHILDREN OF ISRAEL>. He said to him: If you are willing, let me enter the land [and spend] two or three years [there], and after that let me die. He said to him: It is an irrevocable decision from me. He said to him: If I am not to enter while alive, let me enter after my death. He said to him: Not while you are alive, and not when you are dead. He said to him: Sovereign of the World, why all this anger against me? (According to Deut. 32:51) BECAUSE HE DID NOT SANCTIFY ME. He said to him: With all mortals you are guided two or three times by the principle of mercy, as stated (in Job 33:29): BEHOLD, GOD DOES ALL THESE THINGS TWO OR THREE TIMES TO A MAN; yet in my case, when a single sin is found in me, you do not forgive me. The Holy One said to him: See here, Moses, you have committed six sins, and I have not disclosed one of them. (1) In the first place you said (in Exod. 4:13) PLEASE MAKE SOMEONE ELSE YOUR AGENT. (2, in Exod. 5:23:) FOR EVER SINCE I CAME TO PHARAOH TO SPEAK IN YOUR NAME, [HE HAS DEALT WORSE WITH THIS PEOPLE, AND YOU HAVE STILL NOT DELIVERED YOUR PEOPLE]. (3, In Numb. 16:29:) THE LORD DID NOT SEND ME. (4, In Numb. 16:30:) BUT IF THE LORD CREATES SOMETHING NEW. (5, In Numb. 20:10:) LISTEN, YOU REBELS, <SHALL WE BRING FORTH WATER FOR YOU FROM THIS ROCK>? (6, Numb:32:14:) AND NOW YOU BROOD OF SINNERS HAVE ARISEN IN PLACE OF YOUR ANCESTORS. But were Abraham, Isaac, and Jacob sinners, for you to say this to their children? He said to him: I have learned so from you, when you said (in Numb. 17:3 [16:38]): THE CENSERS OF <THESE> WHO HAVE SINNED <AT THE COST OF THEIR LIVES>. He said to him: I said (ibid.): AT THE COST OF THEIR LIVES, and not: "At the cost of their ancestors." He said to him: Sovereign of the World: I am an individual, while Israel numbers sixty myriads (i.e., 600,000). They have sinned before you a lot of times; and when I sought mercy on their behalf, you forgave them. You took care of sixty myriads because of me, yet you are not taking care of me. He said to him: Moses, a decree over a community is not like a decree over an individual. Furthermore, up to now time was delivered into your hands, but now time is not delivered into your hands. He said to him: Sovereign of the World, rise up from the seat of judgment and sit down upon the seat of mercy for me, so that I do not die. Then my sins shall be forgiven through torments which you have brought on my body. So do not deliver me into the bonds of the angel of death. Moreover, if you do this, I will proclaim your praise to all who come into the world, just as David has said (in Ps. 118:17–18): I SHALL NOT DIE, BUT LIVE AND RECOUNT THE WORKS OF THE LORD. <THE LORD HAS PUNISHED ME SEVERELY, BUT HE DID NOT HAND ME OVER TO DEATH.> He said to him (in vs. 20): THIS IS THE GATE OF THE LORD; [THE RIGHTEOUS SHALL COME THROUGH IT.] From this it follows that for the righteous and for all mortals death has been

ordained from time immemorial. When Moses saw that they paid no attention to him, he went to heaven and earth, where he said to them: Seek mercy for me. They said to him: Instead of us seeking mercy for you, we should seek mercy for ourselves, since it is stated (in Is. 51:6): FOR THE HEAVENS SHALL VANISH LIKE SMOKE, AND THE EARTH SHALL WEAR OUT LIKE A GARMENT. He went to the sun and the moon. He said to them: Seek mercy for me. They said to him: Instead of us seeking mercy for you, we should seek mercy for ourselves, since it is stated (in Is. 24:23): THEN THE MOON SHALL BE ASHAMED, AND THE SUN SHALL BE ABASHED. He went to the stars and planets. He said to them: Seek mercy for me. They said to him: [Instead of us seeking mercy for you,] we should seek mercy for ourselves, [since it is stated] (in Is. 34:4): ALL THE HOST OF HEAVEN SHALL ROT AWAY [….] He went to the mountains and hills. He said to them: Seek mercy for me. They said to him: We should seek mercy for ourselves, since it is stated (in Is. 54:10): FOR THE MOUNTAINS SHALL MOVE, AND THE HILLS SHALL BE SHAKEN. He went to the Great Sea. He said to it: [Seek mercy for me. The sea] said to him: Son of Amram, how is today different from a couple of <other> days? Are you not the son of Amram? <Are you not the one> who came upon me with your rod, smote me, and divided me into twelve parts? For I was unable to stand before you because the Divine Presence was walking at your right hand. It is so stated (in Is. 63:12): WHO HAD <HIS GLORIOUS ARM> WALK AT THE RIGHT HAND OF MOSES, <WHO DIVIDED THE WATERS BEFORE THEM>…. So now what has happened to you? When the sea reminded him what he had done in his youth, he cried out and said (in Job 29:2): O THAT I WERE AS IN THE MONTHS OF OLD, <AS IN THE DAYS WHEN GOD WATCHED OVER ME>! When I stood by you, I was a king in the world; but now I am prostrate, and they pay no attention to me. Immediately he betook himself to the Arch<angel> of the <Divine> Presence and said to him: Seek mercy for me, that I not die. He said to him: My Master, Moses, why is this a problem? This is what I have heard from behind the Curtain: that your prayer has not been heard on this matter. Putting his hands on his head, Moses sobbed and wept, as he said: With whom shall I seek mercy for myself? R. Simlay said: At that time the Holy One was full of anger over him, as stated (in Deut. 3:26): BUT THE LORD WAS ANGRY WITH ME, until Moses began by uttering this scripture: (Exod. 34:6:) [THEN THE LORD PASSED BEFORE HIM AND PROCLAIMED:] THE LORD: THE LORD IS A MERCIFUL AND GRACIOUS GOD, <SLOW TO ANGER>…. Immediately the Holy Spirit cooled him off. The Holy One said to Moses: Moses, I have sworn two oaths, one that you should die and one to destroy Israel. To repeal both of them is impossible; so if you want to live, Israel will be destroyed. He said to him: Sovereign of the World, are you coming to me with a plot? You are seizing the rope at both ends. Let Moses and a thousand like him be destroyed, but do not let one person in Israel be destroyed. He said to him: Sovereign of the World, should feet that have climbed up to the firmament, should a face that has greeted the Divine Presence, should hands that have received Torah from your hand lick the dust? Woe to all mortals. They will say: If Moses, who ascended on high, became like the ministering angels, spoke with him face to face, and received Torah from his hand, had no reply for responding to the Holy One, how much the worse it will be for <mere> flesh and blood, who comes with no Torah and with no commandments? The Holy One said to Moses: Why all this sorrow over which you are sorrowing? He said: Sovereign of the World, I am afraid of the bonds of the angel of death. He said to him: I am not delivering you into his hands. He said to him: Sovereign of the World, my mother [Jochebed], who was put to shame (literally: whose teeth were blunted) during her lifetime

by two of her sons, will be put to shame by my death. He said to him: This has come to mind, but this is the way of the world: every generation with its expositors, every generation with its administrators, every generation with its leaders. Up to now it has been your lot to serve <me>, [but now the lot of your disciple Joshua has arrived for him to serve <me>]. He said to him: Sovereign of the World, if I am dying because of Joshua, let me go and become his disciple! He said to him: If you want to do that, go and do it. Moses arose and went early to Joshua's door. Now Joshua was seated expounding <Torah>, so Moses stopped to bend his proud stature and put his hand on his mouth. But Joshua's eyes were hidden, and he did not see him, so that he (Moses) would be sorrowful and resign himself [to death]. When Israel came to Moses' door, they found him at the door of Joshua with Joshua sitting and Moses standing. They said to Joshua: What has come over you that Moses our Master stands, while you sit? When he raised his eyes and saw him, he immediately rent his clothes. Then sobbing and weeping, he said: O my Master, my Master! My Father, my Father and Lord! Israel said to Moses: Moses our Master, teach us Torah. He said to them: I have no authority. They said to him: We are not leaving you. A heavenly voice (bat qol) came forth and said to them: Learn from Joshua. They took upon themselves to sit and learn from the mouth of Joshua. Joshua sat at the head with Moses to his right and with Eleazar and Ithamar to his left. So he sat and expounded in the presence of Moses. R. Samuel bar Nahmani said: R. Johanan said: When Joshua opened by saying: Blessed be the one who has chosen the righteous and their Mishnaic teaching, they took the traditions of wisdom from Moses and gave them to Joshua. Now Moses did not know what Joshua was expounding. After Israel arose <from the session>, they said to Moses: Close off the Torah for us. He said to them: I do not know what to answer you. So Moses our Master was stumbling and falling. It was at that time that he said: Sovereign of the World, up to now I wanted to live, but now here is my soul given over to you.. Then when he had resigned his soul to death, the Holy One opened by saying (in Ps. 94:16): WHO WILL STAND FOR ME AGAINST EVILDOERS? Who will stand for Israel in the time of my wrath? Who will stand in the battle of my children? And who will stand and seek mercy for them, when they sin before me? At that time Metatron came and fell on his face. He said to him: Sovereign of the World, <as> in Moses' life he belonged to you, so in his death he belongs to you. The Holy One said to him: Let me give you a parable. To what is the matter comparable? To a king who had a son. Now on each and every day his father was angry with him and sought to kill him, because he did not maintain respect for his father; but his mother rescued him from his hand. One day his mother died and the king wept. Her servants said to him: Our Lord King, why are you weeping? He said to them: It is not over my wife alone that I am weeping, but for my son; for many times when I was angry with him and wanted to kill him, she rescued him from my hand. So also did the Holy One say to Metatron: It is not over Moses alone that I am weeping, but over him and over Israel, for look at how many times that they angered me, and I was angry with them; but he stood in the breach before me [to turn back my anger from destroying them]. They came and said to Moses: The hour has arrived for you to depart from the world. He said to them: Wait for me until I bless Israel, for they have not found contentment from me all my days, because of the rebukes and warnings with which I rebuked them. He began to bless each tribe separately. When he saw that the time was growing short, he included all of them in a single blessing. They came and said: The hour has arrived for your soul to depart from the world. He said to Israel: I have caused you a lot of grief over the Torah and over the commandments, but now forgive me. They said to

him: Our Lord Master, you are forgiven. Israel also arose before him and said to him: O Moses our Master, we have angered you a lot and increased the burden upon you. Forgive us. He said to them: You are forgiven. They came and said to him: The moment has arrived for you to depart from the world. He said: Blessed be the name of the one who lives and abides forever. He said to Israel: If you please, when you enter the land, remember me and my bones. They said: Woe (oy) to the son of Amram, who ran before us like a horse but whose bones have fallen in the wilderness. They came and said to him: The half moment has arrived. He took his two arms and placed them on his heart. Then he said to Israel: See the final end of flesh and blood. My two hands with which I received the Torah from the mouth of the Almighty shall fall in the grave. At that moment his breath departed with a kiss (from the Holy One), as stated (in Deut. 34:5): THEN MOSES THE SERVANT OF THE LORD DIED THERE <IN THE LAND OF MOAB AT THE COMMAND OF THE LORD (literally: ON THE MOUTH OF THE LORD)>. Now <the ones who> took care of his burial were neither Israel nor any of the angels but the Holy One <himself>, as stated (in vs. 6): THEN HE (THE HOLY ONE) BURIED HIM (MOSES) IN THE VALLEY <IN THE LAND OF MOAB>.... And for what reason was he buried outside the land? So that those who die when outside the land might live again through his merit, as stated (in Deut. 33:21): HE HAS CHOSEN THE BEST FOR HIMSELF, <FOR THERE IS AN HONORED LAWGIVER'S PORTION, WHERE HE CAME AT THE HEAD OF THE PEOPLE. HE CARRIED OUT THE LORD's RIGHTEOUSNESS AND HIS ORDINANCES FOR ISRAEL>. But when did Moses our Master die? On the seventh of Adar, as stated (in Deut. 34:5): THEN MOSES THE SERVANT OF THE LORD DIED THERE <IN THE LAND OF MOAB>.... It is also written (in vs. 8): AND THE CHILDREN OF ISRAEL MOURNED MOSES ON THE PLAINS OF MOAB FOR THIRTY DAYS. And it is written (in Josh. 1:1–2): AND IT CAME TO PASS AFTER THE DEATH OF MOSES, THE SERVANT OF THE LORD, <THE LORD SPOKE UNTO JOSHUA BEN NUN, MOSES' ATTENDANT, SAYING>: MOSES MY SERVANT IS DEAD. (Josh. 4:19:) NOW THE PEOPLE CAME UP FROM THE JORDAN ON THE TENTH DAY OF {THIS} [THE FIRST] MONTH (i.e., Nisan). Reckon back from those thirty-three days. Ergo, he died on the seventh of Adar. And where is it shown that he was born on the seventh of Adar? Where it is stated (in Deut. 31:2): HE SAID TO THEM: I AM ONE HUNDRED TWENTY YEARS OLD TODAY. What is the significance of TODAY? <It is there> to teach you that the Holy One fulfills the years for the righteous from day to day and from month to month, as stated (in Exod. 23:26): I WILL FULFILL THE NUMBER OF YOUR DAYS."}

Matthew 23:3 All things therefore whatever they tell you to observe, observe and do, but don't do their works; for they say, and don't do.

Matthew 23:4 For they bind heavy burdens that are hard (grievous) to be borne, and lay them on men's shoulders; but they themselves will not lift a finger to help them.

TEXT: "they bind heavy and hard to carry loads"
EVIDENCE: B D K W Delta Theta Pi f13 28 33 565 1241 Byz Lect most lat vg syr(h,pal) cop(south)

TEXT: "they bind heavy loads" EVIDENCE: L f1 892 some lat syr(c,s,p) cop(north)

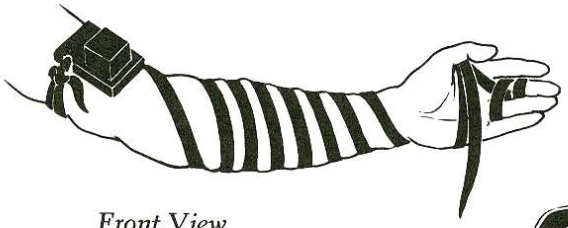
TEXT: "they bind great loads" EVIDENCE: S

TEXT: "they bind hard to carry loads" EVIDENCE: 700 1010

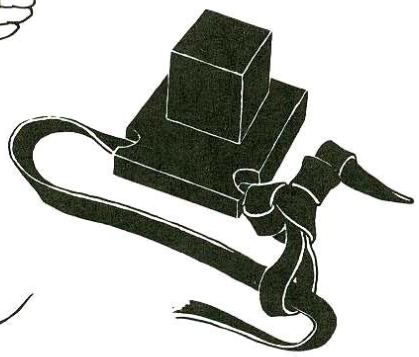
Matthew 23:5 But all their works they do to be seen by men. They make their phylacteries broad, enlarge the fringes of their garments,

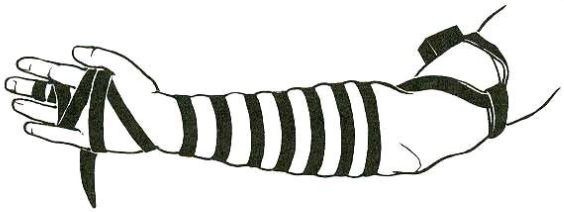
A phylactery (tefillin in Hebrew) is a small leather pouch that some Jewish men wear on their forehead or arm in prayer. It is used to carry a small scroll with some Scripture in it. See Deuteronomy 6:8.

(Deuteronomy 6:8) You shall bind them for a sign on your hand, and they shall be for symbols between your eyes. (WEB)



Front View

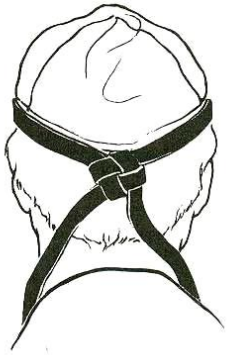


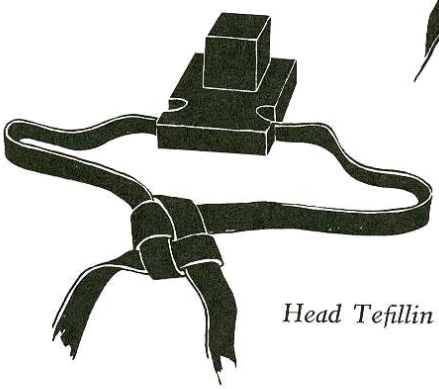


Back View

Hand Tefillin

Correct Tefillin Position on Hand





Back View

Side View

Head Tefillin

Correct Tefillin Position on Head

The Talmud and rabbinic literature specify four scriptural passages that must be written and placed inside tefillin (phylacteries). These passages are derived from four places in the Torah where the commandment to bind words as a sign is mentioned.

The Four Passages

Exodus 13:1–10 — Kadesh li ("Sanctify unto Me")

Exodus 13:11–16 — V'haya ki yevi'acha ("And it shall be when God brings you")

Deuteronomy 6:4–9 — Shema ("Hear O Israel")

Deuteronomy 11:13–21 — V'haya im shamo'a ("And it shall come to pass, if you hearken")

Menachot 34b — Talmudic discussion on the order of the four passages

{"§ The Sages taught in a baraita: How does one arrange the four passages inside the phylacteries? The passage of: “Sanctify unto Me” (Exodus 13:1–10), and the passage of: “And it shall be when He shall bring you” (Exodus 13:11–16), are placed on the right; the passage of: “Listen, O Israel” (Deuteronomy 6:4–9), and the passage of: “And it shall come to pass, if you shall hearken diligently” (Deuteronomy 11:13–21), are placed on the left.

The Gemara asks: But isn’t it taught in a baraita that one places them in the opposite manner, with the first two passages on the left and the latter two on the right? Abaye said that it is not difficult: Here it means to the right of the reader, i.e., one who is standing opposite the one donning the phylacteries, whereas there it means to the right of the one who is donning the phylacteries. And in this manner the reader reads the passages in their order, as they appear in the Torah, starting with Exodus 13:1–10 to his right.

Rav Ḥananel says that Rav says: If one exchanged its passages, i.e., placed them in a different order within the compartment, the phylacteries are unfit. Abaye said: We did not say this unless it is a case where one exchanges an inner passage for an outer one, e.g., he placed the passage of Exodus 13:11–16 to the right of Exodus 13:1–10, or an outer passage for an inner one, e.g., he placed the passage of Deuteronomy 11:13–21 to the right of Deuteronomy 6:4–9. But if one exchanges an inner passage for the other inner one, i.e., he exchanges Exodus 13:11–16 with Deuteronomy 6:4–9, or an outer passage for the other outer one, i.e., he exchanges Exodus 13:1–10 with Deuteronomy 11:13–21, we have no

problem with it.

§ And Rav Ḥananel says that Rav says: The requirement to have the titora of phylacteries, i.e., the base of phylacteries upon which the compartments rest, is a halakha transmitted to Moses from Sinai. Abaye said: The requirement to have the ma'ebarta of phylacteries, i.e., the passageway through which the straps are inserted, is a halakha transmitted to Moses from Sinai. And Abaye says: The requirement to have a letter shin protruding on the phylacteries of one's head, which is achieved by pressing the hide into the shape of that letter, is a halakha transmitted to Moses from Sinai.

Abaye further says: And there is a requirement that the furrow between each of the compartments of phylacteries of the head reach the place of the stitches, i.e., the titora, to which the compartments are sewn. Rav Dimi of Neharde'a says: Once it is noticeable that there is a furrow between each of the compartments, it is not necessary for them to reach all the way to the titora."}

Matthew 23:6 and love the place of honor at feasts, the best seats in the synagogues,

Matthew 23:7 the salutations in the marketplaces, and to be called 'Rabbi (Rabboni, my teacher, my master) , Rabbi ' (Rabboni, my teacher, my master) by men.

Matthew 23:8 But don't you be called 'Rabbi (Rabboni, my teacher, my master) ,' for one is your teacher, the Christ, and all of you are brothers.

Matthew 23:9 Call no man on the earth your father, for one is your Father, he who is in heaven.

Matthew 23:10 Neither be called masters (Lords) , for one is your master, the Christ.

Matthew 23:11 But he who is greatest among you will be your servant.

Matthew 23:12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

Matthew 23:13 Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and as a pretense you make long prayers. Therefore you will receive greater condemnation.

Matthew 23:14 But woe to you, scribes and Pharisees, hypocrites! Because you shut up the Kingdom of Heaven against men; for you don't enter in yourselves, neither do you allow those who are entering in to enter.

Some Greek manuscripts reverse the order of verses 13 and 14, and some omit verse 13, numbering verse 14 as 13.

TEXT: omit verse 14

EVIDENCE: S B D L Theta f1 33 892text 1344 some lat early vg syr(s) some syr(pal) cop(south) some cop(north)

TEXT: include verse 14: "·Woe to pl you, scribes and Pharisees, hypocrites! Because pl you devour widows' houses and for a pretense pl you make long prayers; for this [reason] pl you will receive the greater condemnation."

TEXT: include verse 14 after verse 12 EVIDENCE: K W Delta Pi 28 565 700 892margin 1010 1241 Byz Lect one lat syr(p,h) some cop(north)

EVIDENCE: f13 some lat later vg syr(c) some syr(pal) some cop(north)

Matthew 23:15 Woe to you, scribes and Pharisees, hypocrites! For you travel around by sea and land to make one proselyte; and when he becomes one, you make him twice as much of a son of hell (Gehenna) as yourselves.

Matthew 23:16 Woe to you, you blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obligated.'

Matthew 23:17 You blind fools! For which is greater, the gold, or the temple that sanctifies the gold?

Matthew 23:18 Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obligated?'

Matthew 23:19 You blind fools! For which is greater, the gift, or the altar that sanctifies the gift?

Matthew 23:20 He therefore who swears by the altar, swears by it, and by everything on it.

Matthew 23:21 He who swears by the temple, swears by it, and by him who was living in it.

Matthew 23:22 He who swears by heaven, swears by the throne of God, and by him who sits on it.

Matthew 23:23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin, and have left undone the weightier matters of the law: justice, mercy, and faith. But you ought to have done these, and not to have left the other undone.

Cumin.... is an aromatic seed from Cuminum cyminum, resembling caraway in flavor and appearance. It is used as a spice. Notice that what was being tithed is not money but spicies which are mint, dill, and cumin. Money was never given as a tithe according to the law of Moses. Animals and spicies were given as a tithe.

'And all the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the

LORD'S. It is holy to the LORD. Leviticus 27:30

"At the end of every third year you shall bring out the tithe of your produce of that year and store it up within your gates. Deuteronomy 14:28

As soon as the commandment was circulated, the children of Israel brought in abundance the firstfruits of grain and wine, oil and honey, and of all the produce of the field; and they brought in abundantly the tithe of everything. And the children of Israel and Judah, who dwelt in the cities of Judah, brought the tithe of oxen and sheep; also the tithe of holy things which were consecrated to the LORD their God they laid in heaps. 2 Chronicles 31:5-6

Money could be used to redeem tithe, but the tithe itself was agricultural (Lev 27:31).

(Leviticus 27:30-33) "'All the tithe of the land, whether of the seed of the land or of the fruit of the trees, is Yahweh's. It is holy to Yahweh. If a man redeems anything of his tithe, he shall add a fifth part to it. All the tithe of the herds or the flocks, whatever passes under the rod, the tenth shall be holy to Yahweh. He shall not search whether it is good or bad, neither shall he change it: and if he changes it at all, then both it and that for which it is changed shall be holy. It shall not be redeemed.'" (WEB)

Matthew 23:24 You blind guides, who strain out a gnat, and swallow a camel!

Here we see a hyperbole which is a exaggeration to prove a point and putting a image in one's mind helps to remember it , which kind of speeches Jesus used often.

Gnat was the smallest of the unclean animals and the Camel was the tallest and biggest. Their sleaves were used to strain the cup as they drank wine which they did often so that no gnat which was unclean would be drank but in that process they swallowed a camel largest of unclean animals in Israel which is a whole lot times bigger than any gnat. In other words they focus on the small details of the law but didn't give importance to the major details which were of more needful to do .

'These you may eat: the locust after its kind, the destroying locust after its kind, the cricket after its kind, and the grasshopper after its kind. 'But all other flying insects which have four feet shall be an abomination to you. (Leviticus 11:22-23 NKJV)

Levitcus 11:4 Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.

Deuteromony 14:7 Nevertheless these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; as the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; therefore they are unclean unto you.

Matthew 23:25 "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the platter, but within they are full of extortion and unrighteousness.

TR reads "self-indulgence" instead of "unrighteousness"

Matthew 23:26 You blind Pharisee, first clean the inside of the cup and of the platter, that the outside of them may become clean also.

TEXT: "First clean the inside of the cup, so that the outside of it may also be clean."
EVIDENCE: D Theta f1 700 some lat (three omit "of it") syr(s)

TEXT: "First clean the inside of the cup and of the dish, so that the outside of them may also be clean."
EVIDENCE: S B^2 C K L W Delta Pi 33 565 892 1010 1241 Byz most Lect syr(p,h,pal) cop

TEXT: "First clean the inside of the cup and of the dish, so that the outside of it may also be clean."
EVIDENCE: B* f13 28 some Lect

TEXT: "First clean the inside of the cup and of the dish, so that the outside may also be clean."
EVIDENCE: X some lat vg

Matthew 23:27 Woe to you, scribes and Pharisees, Who pretend to be what they are not (actors , those wearing a mask, hypocrites)! For you are like tombs that are painted white (Whitewashed), which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness.

Tombs that wasn't noticeable (or limestone ossuaries) would be painted white each spring before Passover to warn those who pass by to avoid them and in doing so that they can avoid being made unclean.

Matthew 23:28 Even so you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and iniquity.

Matthew 23:29 Woe to you, scribes and Pharisees, Who pretend to be what they are not (actors , those wearing a mask ,hypocrites) ! For you build the tombs of the prophets, and decorate the tombs of the righteous,

Matthew 23:30 and say, 'If we had lived in the days of our fathers, we wouldn't have been partakers with them in the blood of the prophets.'

Matthew 23:31 Therefore you testify to yourselves that you are children of those who killed the prophets.

Matthew 23:32 Fill up, then, the measure of your fathers.

Matthew 23:33 You snakes (serpents) , you children (offspring) of vipers, how will you escape the judgment of Hell (Gehenna) ?

Matthew 23:34 Therefore, behold, I send to you prophets, wise men, and scribes. Some of them you will kill and crucify; and some of them you will scourge in your synagogues, and persecute from city to city;

Matthew 23:35 that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zachariah son of Barachiah (Berechiah) , whom you killed between the sanctuary and the altar.

Jesus here refers to

(Genesis 4:8) Cain said to Abel, his brother, "Let's go into the field." It happened when they were in the field, that Cain rose up against Abel, his brother, and killed him. (WEB)

Some scholars argue Jesus refers to Zechariah son of Jehoiada (2 Chr 24:20–21).

(2 Chronicles 24:20-21) The Spirit of God came on Zechariah the son of Jehoiada the priest; and he stood above the people, and said to them, Thus says God, Why disobey you the commandments of Yahweh, so that you can't prosper? because you have forsaken Yahweh, he has also forsaken you. They conspired against him, and stoned him with stones at the commandment of the king in the court of the house of Yahweh. (WEB)

Others argue Matthew's "Barachiah" is a scribal addition.

Luke doesn't mention son of Barachiah in Luke 11:51 it could be possible that that name might not be in the original version of Matthew but added later on by a scribe.

Matthew 23:36 Most certainly I tell you, all these things will come upon this generation.

Matthew 23:37 Jerusalem, Jerusalem, who kills the prophets, and stones those who are sent to her! How often I would have gathered your children together, even as a hen gathers her chicks under her wings, and you would not!

Matthew 23:38 Behold, your house is left to you desolate.

TEXT: "pl your house is left to pl you desolate."
EVIDENCE: S C D K W X Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(p,h,pal) some cop(north)

TEXT: "pl your house is left to pl you." EVIDENCE: B L one Lect one lat syr(s) most cop

Matthew 23:39 For I tell you, you will not see me from now on, until you say, 'Blessed is he who comes in the name of the Lord!'"

This statement is from the following Psalms which Jesus states will be done to him.

Blessed be he that comes in the name of Jehovah: We have blessed you out of the house

of Jehovah. (Psalms 118:26 ASV)

Matthew 24:1 Jesus went out from the temple, and was going on his way. His disciples came to him to show him the buildings of the temple.

Matthew 24:2 But he answered them, "Don't you see all of these things? Most certainly I tell you, there will not be left here one stone on another, that will not be thrown down."

Matthew 24:3 As he sat on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when will these things be? What is the sign of your coming, and of the end of the age?"

Matthew 24:4 Jesus answered them, "Be careful that no one be deceiving you (leading you astray) .

Matthew 24:5 For many will come in my name, saying, 'I am the Messiah (Christ, anointed one) ,' and will be deceiving many (lead many astray).

Matthew 24:6 You will hear of wars and rumors of wars. See that you aren't troubled, for all this must happen, but the end is not yet.

TEXT: "for [this] has to happen"
EVIDENCE: S B D L Theta f1 33 892 one lat cop

TEXT: "for all [this] has to happen" EVIDENCE: C K O W Delta Pi Sigma f13 28 700 1010 Byz Lect

TEXT: "for these things have to happen" EVIDENCE: 565 most lat vg

TEXT: "for all these things have to happen" EVIDENCE: 1241 one lat syr(p,h,pal)

Matthew 24:7 For nation will rise against nation, and kingdom against kingdom; and there will be famines, plagues, and earthquakes in various places.

Matthew 24:8 But all these things are the beginning of birth pains.

Matthew 24:9 Then they will deliver you up to oppression, and will kill you. You will be hated by all of the nations for my name's sake.

Matthew 24:10 Then many will stumble, and will deliver up one another, and will hate one another.

Matthew 24:11 Many false prophets will arise, and will lead many astray.

Matthew 24:12 Because iniquity will be multiplied, the love of many will grow cold.

Matthew 24:13 But he who endures to the end, the same will be saved.

Matthew 24:14 This Gospel (Good News) of the Kingdom will be preached in the whole world for a testimony to all the nations, and then the end will come.

Matthew 24:15-16 When, therefore, you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains.

Three times a reference to the abomination of desolation is spoken of by Daniel

He shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the offering to cease; and on the wing of abominations shall come one who makes desolate; and even to the full end, and that determined, shall wrath be poured out on the desolate. (Daniel 9:27 WEB)

Forces shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual burnt offering, and they shall set up the abomination that makes desolate. (Daniel 11:31 WEB)

From the time that the continual burnt offering shall be taken away, and the abomination that makes desolate set up, there shall be one thousand two hundred ninety days. (Daniel 12:11 WEB)

Luke describes it as the Roman armies around the city

"But when you see Jerusalem surrounded by armies, then know that its desolation is at hand. (Luke 21:20 WEB)

Eusebius provides early historical testimony that Christians understood the events surrounding the Jewish War and destruction of Jerusalem in connection with Jesus' prophecy about the abomination of desolation.

The early Church Father Eusebius 270-340 AD stated in Book 3 chapter 5 of Church History the following which goes along with this what is being said {" AFTER Nero had held the power thirteen years, and Galba and Otho had ruled a year and six months, Vespasian, who had become distinguished in the campaigns against the Jews, was proclaimed sovereign in Judea and received the title of Emperor from the armies there. Setting out immediately, therefore, for Rome, he entrusted the conduct of the war . against the Jews to his son Titus. For the Jews after the ascension of our Savior, in addition to their crime against him, had been devising as many plots as they could against his apostles. First Stephen was stoned to death by them, and after him James, the son of Zebedee and the brother of John, was beheaded, and finally James, the first that had obtained the episcopal seat in Jerusalem after the ascension of our Savior, died in the manner already described. But the rest of the apostles, who had been incessantly plotted against with a view to their destruction, and had been driven out of the land of Judea, went unto all nations to preach the Gospel, relying upon the power of Christ, who had said to them, “Go ye and make disciples of all the nations in my name.”

But the people of the church in Jerusalem had been commanded by a revelation, vouchsafed to approved men there before the war, to leave the city and to dwell in a certain town of Perea called Pella. And when those that believed in Christ had come thither from Jerusalem, then, as if the royal city of the Jews and the whole land of Judea were entirely destitute of holy men, the judgment of God at length overtook those who had committed such outrages against Christ and his apostles, and totally destroyed that generation of impious men. But the number of calamities which every where fell upon the nation at that time; the extreme misfortunes to which the inhabitants of Judea were especially subjected, the thousands of men, as well as women and children, that perished by the sword, by famine, and by other forms of death innumerable, — all these things, as well as the many great sieges which were carried on against the cities of Judea, and the excessive. sufferings endured by those that fled to Jerusalem itself, as to a city of perfect safety, and finally the general course of the whole war, as well as its particular occurrences in detail, and how at last the abomination of desolation, proclaimed by the prophets, stood in the very temple of God, so celebrated of old, the temple which was now awaiting its total and final destruction by fire, — all these things any one that wishes may find accurately described in the history written by Josephus.

But it is necessary to state that this writer records that the multitude of those who were assembled from all Judea at the time of the Passover, to the number of three million souls, were shut up in Jerusalem "as in a prison," to use his own words. For it was right that in the very days in which they had inflicted suffering upon the Savior and the Benefactor of all, the Christ of God, that in those days, shut up "as in a prison," they should meet with destruction at the hands of divine justice. But passing by the particular calamities which they suffered from the attempts made upon them by the sword and by other means, I think it necessary to relate only the misfortunes which the famine caused, that those who read this work may have some means of knowing that God was not long in executing vengeance upon them for their wickedness against the Christ of God."}

Matthew 24:17 Let him who is on the housetop not go down to take out things that are in his house.

Matthew 24:18 Let him who is in the field not return back to get his clothes.

Matthew 24:19 But woe to those who are with child and to nursing mothers in those days!

But woe to those who are with child and to nursing mothers in those days..... An example of how terrible conditions became for women with children during those days can be seen in Josephus.

Josephus in War of the Jews states in Book 6 Chapter 3 {" There was a certain woman that dwelt beyond Jordan, her name was Mary; her father was Eleazar, of the village Bethezob,

which signifies the house of Hyssop. She was eminent for her family and her wealth, and had fled away to Jerusalem with the rest of the multitude, and was with them besieged therein at this time. The other effects of this woman had been already seized upon, such I mean as she had brought with her out of Perea, and removed to the city. What she had treasured up besides, as also what food she had contrived to save, had been also carried off by the rapacious guards, who came every day running into her house for that purpose. This put the poor woman into a very great passion, and by the frequent reproaches and imprecations she east at these rapacious villains, she had provoked them to anger against her; but none of them, either out of the indignation she had raised against herself, or out of commiseration of her case, would take away her life; and if she found any food, she perceived her labors were for others, and not for herself; and it was now become impossible for her any way to find any more food, while the famine pierced through her very bowels and marrow, when also her passion was fired to a degree beyond the famine itself; nor did she consult with any thing but with her passion and the necessity she was in. She then attempted a most unnatural thing; and snatching up her son, who was a child sucking at her breast, she said, "O thou miserable infant! for whom shall I preserve thee in this war, this famine, and this sedition? As to the war with the Romans, if they preserve our lives, we must be slaves. This famine also will destroy us, even before that slavery comes upon us. Yet are these seditious rogues more terrible than both the other. Come on; be thou my food, and be thou a fury to these seditious varlets, and a by-word to the world, which is all that is now wanting to complete the calamities of us Jews." As soon as she had said this, she slew her son, and then roasted him, and eat the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not show them what food she had gotten ready. She replied that she had saved a very fine portion of it for them, and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight, when she said to them, "This is mine own son, and what hath been done was mine own doing! Come, eat of this food; for I have eaten of it myself! Do not you pretend to be either more tender than a woman, or more compassionate than a mother; but if you be so scrupulous, and do abominate this my sacrifice, as I have eaten the one half, let the rest be reserved for me also." " After which those men went out trembling, being never so much aftrighted at any thing as they were at this, and with some difficulty they left the rest of that meat to the mother. Upon which the whole city was full of this horrid action immediately; and while every body laid this miserable case before their own eyes, they trembled, as if this unheard of action had been done by themselves. So those that were thus distressed by the famine were very desirous to die, and those already dead were esteemed happy, because they had not lived long enough either to hear or to see such miseries.}

Matthew 24:20 You should be praying that your escape (flight, fleeing) will not be in

the winter, nor on a Sabbath ,

"The Zealots controlled Jerusalem and prevented people from leaving the city. Josephus records that those who attempted to desert were watched by the Zealots, while the Roman army surrounded the city. The Sabbath was also a serious consideration during the war, as Josephus records John of Gischala appealing to Jewish Sabbath law as a reason that negotiations could not take place on that day. At the same time, Josephus records that the urgency of the war caused some Jews to fight on the Sabbath despite its religious restrictions. These circumstances help explain why Jesus warned his disciples to pray that their flight would not take place on the Sabbath or in winter. The famine and war would have made gathering food and fleeing the city especially difficult."

Rabbi Jonathan Sacks, Covenant and Conversation — on Rabban Yochanan ben Zakkai: Describes how the Zealots controlled Jerusalem, preventing the Sages from pursuing peace.

{"In the year 68 CE, Jerusalem was besieged by the Roman general Vespasian and his troops. The powerful Roman army was undefeatable, and it was only a matter of time before the city would fall, and with it, the Temple destroyed. Rabbi Yoḥanan ben Zakkai, the spiritual leader of the community, felt they could find a peaceful resolution with the Romans. But the city was controlled by the Jewish Zealots, who would rather die than surrender to Rome (these were the same people who controlled Masada).

Jews fought one another inside the walls of Jerusalem, and food supplies were destroyed. Soon, all would perish and the city would fall. Rabbi Yoḥanan tried to find a way for the people, and their study of Torah, to survive, even if they lost Jerusalem as their capital and religious focus. But the Zealots strengthened the siege, and refused to allow any Jews to leave the city, for fear they would negotiate with the Romans."}

The Talmudic account in Gittin 56a preserves a Jewish rabbinic tradition concerning the Zealots and the destruction of Jerusalem. Although the account was written down later, it represents traditions that were transmitted orally within the Jewish community.

Gittin 56a — The Zealots burn the storehouses, trapping the people: "The zealots arose and burned down these storehouses of wheat and barley, and there was a general famine" — the Talmud describes how the Zealots blocked any attempt to negotiate peace with Rome and forced the population into a desperate situation.

{"There were certain zealots among the people of Jerusalem. The Sages said to them: Let us go out and make peace with the Romans. But the zealots did not allow them to do this. The zealots said to the Sages: Let us go out and engage in battle against the Romans. But the Sages said to them: You will not be successful. It would be better for you to wait until the siege is broken. In order to force the residents of the city to engage in battle, the zealots

arose and burned down these storehouses [ambarei] of wheat and barley, and there was a general famine."}

As to such as had a mind to desert, they were watched by the Zealots" — the Zealots physically prevented people from leaving Jerusalem.

The War of the Jews 4:9:1{"And now Vespasian had fortified all the places round about Jerusalem, and erected citadels at Jericho and Adida, and placed garrisons in them both, partly out of his own Romans, and partly out of the body of his auxiliaries. He also sent Lucius Annius to Gerasa, and delivered to him a body of horsemen, and a considerable number of footmen. So when he had taken the city, which he did at the first onset, he slew a thousand of those young men who had not prevented him by flying away; but he took their families captive, and permitted his soldiers to plunder them of their effects; after which he set fire to their houses, and went away to the adjoining villages, while the men of power fled away, and the weaker part were destroyed, and what was remaining was all burnt down. And now the war having gone through all the mountainous country, and all the plain country also, those that were at Jerusalem were deprived of the liberty of going out of the city; for as to such as had a mind to desert, they were watched by the zealots; and as to such as were not yet on the side of the Romans, their army kept them in, by encompassing the city round about on all sides."}

The Zealots held the walls and gates, and how John of Gischala invoked the Sabbath as a reason to delay negotiations with Titus.

The War of the Jews 4:2:3: {"3. Now none of the populace durst not only make a reply, but durst not so much as get upon the wall, for it was all taken up by the robbers, who were also the guard at the gates, in order to prevent any of the rest from going out, in order to propose terms of submission, and from receiving any of the horsemen into the city. But John returned Titus this answer: That for himself he was content to hearken to his proposals, and that he would either persuade or force those that refused them. Yet he said that Titus ought to have such regard to the Jewish law, as to grant them leave to celebrate that day, which was the seventh day of the week, on which it was unlawful not only to remove their arms, but even to treat of peace also; and that even the Romans were not ignorant how the period of the seventh day was among them a cessation from all labors; and that he who should compel them to transgress the law about that day would be equally guilty with those that were compelled to transgress it: and that this delay could be of no disadvantage to him; for why should any body think of doing any thing in the night, unless it was to fly away? which he might prevent by placing his camp round about them; and that they should think it a great point gained, if they might not be obliged to transgress the laws of their country; and that it would be a right thing for him, who designed to grant them peace, without their expectation of such a favor, to preserve the laws of those they saved

inviolable. Thus did this man put a trick upon Titus, not so much out of regard to the seventh day as to his own preservation, for he was afraid lest he should be quite deserted if the city should be taken, and had his hopes of life in that night, and in his flight therein. Now this was the work of God, who therefore preserved this John, that he might bring on the destruction of Jerusalem; as also it was his work that Titus was prevailed with by this pretense for a delay, and that he pitched his camp further off the city at Cydessa. This Cydessa was a strong Mediterranean village of the Tyrians, which always hated and made war against the Jews; it had also a great number of inhabitants, and was well fortified, which made it a proper place for such as were enemies to the Jewish nation."}

That Jews fighting the Romans abandoned Sabbath restrictions out of the urgency of war.

The War of the Jews 2:19:2:{"2. But as for the Jews, when they saw the war approaching to their metropolis, they left the feast, and betook themselves to their arms; and taking courage greatly from their multitude, went in a sudden and disorderly manner to the fight, with a great noise, and without any consideration had of the rest of the seventh day, although the Sabbath was the day to which they had the greatest regard; but that rage which made them forget the religious observation [of the sabbath] made them too hard for their enemies in the fight: with such violence therefore did they fall upon the Romans, as to break into their ranks, and to march through the midst of them, making a great slaughter as they went, insomuch that unless the horsemen, and such part of the footmen as were not yet tired in the action, had wheeled round, and succored that part of the army which was not yet broken, Cestius, with his whole army, had been in danger: however, five hundred and fifteen of the Romans were slain, of which number four hundred were footmen, and the rest horsemen, while the Jews lost only twenty-two, of whom the most valiant were the kinsmen of Monobazus, king of Adiabene, and their names were Monobazus and Kenedeus; and next to them were Niger of Perea, and Silas of Babylon, who had deserted from king Agrippa to the Jews; for he had formerly served in his army. When the front of the Jewish army had been cut off, the Jews retired into the city; but still Simon, the son of Giora, fell upon the backs of the Romans, as they were ascending up Bethoron, and put the hindmost of the army into disorder, and carried off many of the beasts that carded the weapons of war, and led Shem into the city. But as Cestius tarried there three days, the Jews seized upon the elevated parts of the city, and set watches at the entrances into the city, and appeared openly resolved not to rest when once the Romans should begin to march."}

Matthew 24:21 for then there will be great tribulation (oppression, distress, affliction) such as has not been from the beginning of the world until now, no, nor ever will be.

Matthew 24:22 Unless those days had been shortened, no flesh would have been saved. But for the sake of the chosen ones, those days will be shortened.

Matthew 24:23 "Then if any man tells you, 'Behold, here is the Messiah (Christ, the

anointed one) ,' or, 'There,' don't believe it.

Matthew 24:24 For there will arise false messiahs (Christs, the anointed ones), and false prophets, and they will show great signs and wonders, so as to lead astray, if possible, even the elect (chosen ones) .

Matthew 24:25 Behold, I have told you beforehand.

Matthew 24:26 If therefore they tell you, 'Behold, he is in the wilderness,' don't go out; 'Behold, he is in the inner chambers,' don't believe it.

Matthew 24:27 For as the lightning flashes from the east, and is seen even to the west, so will be the coming of the Son of Man.

Matthew 24:28 For wherever the carcass is, there is where the vultures (or, eagles) gather together.

Matthew 24:29 But immediately after the Tribulation (pressure, oppression, burdened, persecution, trouble, anguish) of those days, the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken;

The Elect.... Notice that according to verses 29–31, the elect are present during the Tribulation and are gathered after the Tribulation described in verse 29. The term "elect" is a reference to believers in the church, as seen in:

Ephesians 1:4: "Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love." (NKJV)

1 Peter 1:2: "Elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied." (NKJV)

Isaiah also speaks of the Sun and moon not giving its light and the sky being moved

For the stars of the sky and its constellations will not give their light. The sun will be darkened in its going forth, and the moon will not cause its light to shine. (Isaiah 13:10 WEB)

All of the army of the sky will be dissolved. The sky will be rolled up like a scroll, and all its armies will fade away, as a leaf fades from off a vine or a fig tree. (Isaiah 34:4 WEB)

Matthew 24:30 and then the sign of the Son of Man will appear in the sky. Then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory.

Matthew 24:31 He will send out his angels with a loud sound of a trumpet, and they will gather together his chosen ones from the four winds, from one end of the sky to the other.

TEXT: "he will send out his angels with [the sound of] a loud trumpet"
EVIDENCE: S L W X(margin) Delta Theta f1 700 892text one lat syr(s,p,h) cop(north)

TEXT: "he will send out his angels with a loud sound of a trumpet" EVIDENCE: B K X(text) Pi 28 33 565 892margin Byz Lect syr(h+,pal) cop(south)

TEXT: "he will send out his angels with a trumpet and loud sound" EVIDENCE: D 1010 1241 most lat vg

Matthew 24:32 "Now from the fig tree learn this parable. When its branch has now become tender, and puts forth its leaves, you know that the summer is near.

Matthew 24:33 Even so you also, when you see all these things, know that it is near, even at the doors.

Matthew 24:34 Most certainly I tell you, this race of people (generation) will not pass away, until all these things are accomplished.

The possibility that γενεά can refer to a race, kind, or class of people is also worth considering in light of the history of the Jewish people. Throughout the centuries, the Jewish people experienced dispersion, expulsions, persecution, massacres, and attempts to destroy their communities. Jewish communities were massacred during the Crusades, subjected to blood-libel accusations, persecuted during the Black Death, expelled from England in 1290, France in 1394, and Spain in 1492, and subjected to further persecution and pogroms in Eastern Europe. In the twentieth century, Nazi Germany and its allies and collaborators murdered approximately six million Jews during the Holocaust. Yet despite these repeated persecutions and the long period of Jewish dispersion, the Jewish people continued to exist as a distinct people.

Therefore, if γενεά is understood here in the sense of a race, kind, or class of people, Jesus' statement can be understood as emphasizing that this people would not pass away until all these things were accomplished.

A chronological list of major persecutions and hardships experienced by Jewish communities:

Roman destruction of Jerusalem (70 CE) and the subsequent Jewish dispersion.

Expulsions and restrictions under Christian kingdoms in late antiquity and the medieval period.

Crusader massacres (1096 and later Crusades) — Jewish communities were attacked and massacred by Crusader forces and mobs.

Blood-libel accusations — false accusations that Jews murdered Christian children for ritual purposes, sometimes resulting in massacres.

Black Death persecutions (14th century) — Jews were falsely accused of causing or spreading the plague, leading to violence and massacres.

Expulsion from England (1290).

Expulsions from France, including the major expulsion of 1394.

Spanish Inquisition (beginning 1478) — persecution, torture, and execution of Jews and Jewish converts accused of heresy.

Expulsion from Spain (1492).

Expulsion from Portugal (1496–1497) and forced conversion.

Eastern European pogroms, particularly in the Russian Empire during the late 19th and early 20th centuries.

Nazi persecution and the Holocaust (1933–1945) — approximately six million Jews murdered.

Post-Holocaust displacement — hundreds of thousands of Jewish survivors were displaced after the war, with many unable or unwilling to return to their former communities because of continuing antisemitism. In our own time, antisemitism continues, including in connection with the conflict involving Hamas, whose founding charter called for the destruction of Israel. Antisemitism also continues to be present in the United States and elsewhere. During the 2023–2024 campus protests following the October 7, 2023, attack by Hamas, Jewish students experienced harassment, threats, and intimidation at some American universities. In some cases, university and law-enforcement responses were criticized as inadequate or delayed. These events demonstrate that antisemitism did not disappear in the modern era but continues to affect Jewish communities.

Matthew 24:35 Heaven and earth will pass away (to become vain, be rendered void, disappear, vanish, be disregarded, neglected, have an end) , but my words will not pass away (to become vain, be rendered void, disappear, vanish, be disregarded, neglected, have a end) .

Matthew 24:36 But no one knows of that day and hour (time , season , period) , not even the angels of heaven, (nor the Son) but my Father only.

TEXT: "no one knows, not even the angels of heaven, nor the Son, but the Father only."
EVIDENCE: S*,b B D Theta f13 28 1195 1230* most lat syr(pal) some cop

"no one knows, not even the angels of heaven, but the Father only." EVIDENCE: S^a K L W Delta Pi f1 33 565 700 892 1010 1241 Byz Lect two lat vg syr(s,p,h) most cop

The phrase 'nor the Son' is included in some important manuscripts but is omitted in other manuscripts. Metzger and Ehrman argue that the omission was likely motivated by scribal difficulty with Jesus' statement that the Son did not know the day or hour.

The Text of the New Testament Its Transmission, Corruption, and Restoration 4th Edition by Bruce M. Metzger and Bart D. Ehrman{""Also, Jesus' statement "But about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father" (Matt. 24.36 and Mark 13-32) was unacceptable to scribes who could not reconcile Jesus' ignorance with his divinity and who saved the situation by simply omitting the phrase "οὐδέ υἱός " }

"οὐδέ υἱός " means "nor Son"

One possible understanding is that the statement concerns what the Son would make known or declare rather than what he possessed as knowledge. But how should we understand the Son not knowing the day or hour of His coming, when Jesus also declares that the Father has delivered all things to Him and shows Him all things that He Himself does?

(Matthew 11:27) All things have been delivered to me by my Father. No one knows the Son, except the Father; neither does anyone know the Father, except the Son, and he to whom the Son desires to reveal him. (WEB)

(John 5:20) For the Father has affection for the Son, and shows him all things that he himself does. He will show him greater works than these, that you may marvel. (WEB)

It is most likely speaking of declarative knowledge like for example which Paul told to the church of Corinthians in

For I determined not to know anything among you, except Jesus Christ, and him crucified. (1 Corinthians 2:2 WEB)

Did Paul know other things ? Yes he did , but he chose not to declare them but Jesus Christ and him crucified.

Therefore, one possible understanding is that Jesus knows the time of His coming but chooses not to make it known to His disciples, because the Father has reserved the declaration of that time within His own authority.

As the example in Acts 1:6-7 in reference to the Father.

Therefore, when they had come together, they asked him, "Lord, are you now restoring the kingdom to Israel?" He said to them, "It isn't for you to know times or seasons which the Father has set within his own authority. (Acts 1:6-7 WEB)

Matthew 24:37 As the days of Noah were, so will be the coming of the Son of Man.

Matthew 24:38 For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

Matthew 24:39 and they didn't know until the flood came, and took them all away, so will be the coming of the Son of Man.

Matthew 24:40 Then two will be in the field: one will be taken and one will be left;

The word 'men' is not in the Greek text but added in some translations

Matthew 24:41 two grinding at the millstone, one will be taken and one will be left.

The word 'women' is not in the Greek text but added in some translations

Matthew 24:42 Watch therefore, for you don't know in what hour your Master (Lord) comes.

Matthew 24:43 But know this, that if the master of the house had known in what watch of the night the thief was coming, he would have watched, and would not have allowed his house to be broken into.

Matthew 24:44 Therefore also be ready, for in an hour that you don't expect, the Son of Man will come.

Matthew 24:45 "Who then is the faithful and wise slave (servant), whom his lord has set over his household, to give them their food in due season?

Matthew 24:46 Blessed is that slave (servant) whom his lord finds doing so when he comes.

Matthew 24:47 Most certainly I tell you that he will set him over all that he has.

Matthew 24:48 But if that evil slave (servant) should say in his heart, 'My master (lord, owner) is delaying his coming,'

Matthew 24:49 and begins to beat his fellow slave (servants), and eat and drink with the drunkards,

Matthew 24:50 the lord of that slave (servant) will come in a day when he doesn't expect it, and in an hour when he doesn't know it,

Matthew 24:51 and will cut him in pieces, and appoint his portion with the hypocrites. There is where the weeping and grinding of teeth will be.

Matthew 25:1 Then the Kingdom of Heaven will be like 10 virgins, who took their lamps, and went out to meet the bridegroom **(bridegroom and the bride)**.

TEXT: "and went out to meet the bridegroom."EVIDENCE: S B C K L W X^2 Delta Pi f13 28 33 565 700 892 1010 1241 Byz Lect syr(h,pal) cop

TEXT: "and went out to meet the bridegroom and the bride." EVIDENCE: D X^* Theta f1 1195^{*vid} lat vg syr(s,p,h+)

Matthew 25:2 5 of them were foolish, and 5 were wise.

Matthew 25:3 Those who were foolish, when they took their lamps, took no oil with them,

Matthew 25:4 but the wise took oil in their filler vessels with their lamps.

A filler vessel was a small vessel used to store additional oil, which could be poured into a lamp when needed. The wise virgins had additional oil with them in these vessels along with their lamps. They could not simply give the oil from their burning lamps to the foolish virgins, because doing so could leave their own lamps without enough oil to remain lit when the bridegroom arrived.

Below a picture of a 1st century lamp and a filler vessel

Matthew 25:5 Now while the bridegroom delayed, they all slumbered and slept.

Matthew 25:6 But at midnight there was a cry, 'Behold! The bridegroom is coming! Come out to meet him!'

Matthew 25:7 Then all those virgins arose, and trimmed their lamps.

The end of the wick of an oil lamp needs to be cut off periodically to avoid having it become clogged with carbon deposits. The wick height is also adjusted so that the flame burns evenly and gives good light without producing a lot of smoke.

Matthew 25:8 The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.'

Matthew 25:9 But the wise answered, saying, 'What if there isn't enough for us and you? You go rather to those who sell, and buy for yourselves.'

Matthew 25:10 While they went away to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.

Matthew 25:11 Afterward the other virgins also came, saying, 'Lord, Lord, open to us.'

Matthew 25:12 But he answered, 'Most certainly I tell you, I don't know you.'

Matthew 25:13 Watch therefore, for you don't know the day nor the hour in which the Son of Man is coming.

Matthew 25:14 "For it is like a man, going into another country, who called his own servants, and entrusted his goods to them.

Matthew 25:15 To one he gave 5 talents, to another 2, to another 1; to each according to his own ability. Then he went on his journey.

Matthew 25:16 Immediately he who received the 5 talents went and traded with them, and made another 5 talents.

Matthew 25:17 In like manner he also who got the 2 gained another 2.

Matthew 25:18 But he who received the 1 went away and dug in the earth, and hid his lord's money.

Matthew 25:19 "Now after a long time the lord of those servants came, and reconciled accounts with them.

Matthew 25:20 He who received the five talents came and brought another five talents, saying, 'Lord, you delivered to me five talents. Behold, I have gained another five talents besides them.'

Matthew 25:21 "His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

Matthew 25:22 "He also who got the two talents came and said, 'Lord, you delivered to me two talents. Behold, I have gained another two talents besides them.'

Matthew 25:23 His lord said to him, 'Well done, good and faithful servant. You have been faithful over a few things, I will set you over many things. Enter into the joy of your lord.'

Matthew 25:24 "He also who had received the one talent came and said, 'Lord, I knew you that you are a hard man, reaping where you did not sow, and gathering where you did not scatter.

Notice that the one to be punished is the one that will be last, in each parable or teaching the man with the one Talent or as with the judgement of the nations the last one is the one who is judged and the first one is the one given the reward. The first ones are never told what they did wrong and the last one is never told what they did right. The saints and the wicked will never be judged at the same time. There will be one ressurection for the righteous and one ressurection for the wicked .

Luke 14:14 "And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just."

Don't marvel at this, for the hour comes, in which all that are in the tombs will hear his voice, and will come out; those who have done good, to the resurrection of life; and those who have done evil, to the resurrection of judgment. (John 5:28-29 WEB)

The saints and the wicked are presented as being raised and judged in distinct stages. Revelation 20 explicitly calls the resurrection of the saints the first resurrection and then describes the judgment of the remaining dead after the thousand years.

(Revelation 20:1-6) I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. He seized the dragon, the old serpent, which is the devil and Satan, who deceives the whole inhabited earth, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years were finished. After this, he must be freed for a short time. I saw thrones, and they sat on them, and judgment was given to them. I saw the souls of those who had been beheaded for the testimony of Jesus, and for the word of God, and such as didn't worship the beast nor his image, and didn't receive the mark on their forehead and on their hand. They lived, and reigned with Christ for the thousand years. The rest of the dead didn't live until the thousand years were finished. This is the first resurrection. Blessed and holy is he who has part in the first resurrection. Over these, the second death has no power, but they will be priests of God and of Christ, and will reign with

him one thousand years. (WEB)

(Revelation 20:10-15) The devil who deceived them was thrown into the lake of fire and sulfur, where the beast and the false prophet are also. They will be tormented day and night forever and ever. I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away. There was found no place for them. I saw the dead, the great and the small, standing before the throne, and they opened books. Another book was opened, which is the book of life. The dead were judged out of the things which were written in the books, according to their works. The sea gave up the dead who were in it. Death and Hades gave up the dead who were in them. They were judged, each one according to his works. Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. If anyone was not found written in the book of life, he was cast into the lake of fire. (WEB)

An early Christian document, the Didache, also distinguishes the resurrection of the saints from the resurrection of the dead.

Didache {"Then “there will appear the signs” of the Truth: first, the sign of outstretched [hands] in heaven, then the sign of the “sound of the shofar,” and third, the resurrection of the dead; "but not all the dead, but as it is said: “The Lord will come and all His saints with Him.“Then the world will see the Lord coming upon the clouds of the sky.”}

It was debated among the Jews of whether the Righteous and the Ungodly would rise together. We see passages in the Talmud that speaks of more than one resurrection and in thus agrees a bit with the New Testament idea of Two resurrections one for the Righteous and one for the wicked.

Sanhedrin 107b–108a {"Rabbi Neḥemya says: Both these, the people of Sodom, and those, the members of the generation of the flood, will not stand in judgment, as it is stated: “Therefore the wicked shall not stand in judgment, nor sinners in the congregation of the righteous” (Psalms 1:5). “Therefore the wicked shall not stand in judgment”; this is referring to the generation of the flood, about whom it is written: “The wickedness of man was great upon the earth” (Genesis 6:5). “Nor sinners in the congregation of the righteous”; these are the people of Sodom, about whom it is written: “And the men of Sodom were wicked and sinners” (Genesis 13:13). The Sages said to Rabbi Neḥemya: They will not stand in judgment for resurrection in the congregation of the righteous, but they will stand in judgment in the congregation of the wicked."}

Zohar, Toldot 8:69 {"Rabbi Yehoshua said: Let this not be difficult for you, for we have learned that there are three groups — of the completely righteous, of the completely wicked, and of the intermediate. The completely righteous will arise in the resurrection of the dead of the Land of Israel, some years from now, for they come first — in the fortieth

year of the Ingathering of the Exiles. And the last of all will come at the time of four hundred and eight years into the sixth millennium, as we have said. Who will merit this long span? Who will endure in the observance of his faith during this time? And for this reason I grieve within myself.

The second version reads:

Rabbi Yehoshua said: Let this not be difficult for you, for we have learned that there are three groups: of the completely righteous, of the completely wicked, and of the intermediate. The completely righteous will arise in the resurrection of the dead of the Land of Israel, some years from now, for they come first — in the fortieth year of the Ingathering of the Exiles. And the last of all will come at the time of four hundred and eight years into the sixth millennium, as we have said. Who will merit this long span? Who will endure in the observance of his faith during this time? And therefore I grieve within myself."}

His conception of his master is evil and it moved him to nothing for his master . Bad doctrine leads to bad behavior. But Good teaching leads to right living. What you believe about God will effect the work you do for him and how you live.

If anyone teaches a different doctrine, and doesn't consent to sound words, the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, (1 Timothy 6:3 WEB)

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's chosen ones, and the knowledge of the truth which is according to godliness, (Titus 1:1 WEB)

Matthew 25:25 I was afraid, and went away and hid your talent in the earth. Behold, you have what is yours.'

There is a fear of God that is good which makes you productive and there is a fear that is bad to have that will move you to do nothing for God .

Good fear of God

He set judges in the land throughout all the fortified cities of Judah, city by city, and said to the judges, Consider what you do: for you don't judge for man, but for Yahweh; and he is with you in the judgment. Now therefore let the fear of Yahweh be on you; take heed and do it: for there is no iniquity with Yahweh our God, nor respect of persons, nor taking of bribes. Moreover in Jerusalem did Jehoshaphat set of the Levites and the priests, and of the heads of the fathers' houses of Israel, for the judgment of Yahweh, and for controversies. They returned to Jerusalem. He charged them, saying, Thus shall you do in the fear of

Yahweh, faithfully, and with a perfect heart. (2 Chronicles 19:5-9 WEB)

Acts 9:31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. (KJV)

Bad Fear of God

Yahweh God called to the man, and said to him, "Where are you?" The man said, "I heard your voice in the garden, and I was afraid, because I was naked; and I hid myself." (Genesis 3:9-10 WEB)

The kings of the earth, the princes, the commanding officers, the rich, the strong, and every slave and free person, hid themselves in the caves and in the rocks of the mountains. They told the mountains and the rocks, "Fall on us, and hide us from the face of him who sits on the throne, and from the wrath of the Lamb, for the great day of his wrath has come; and who is able to stand?" (Revelation 6:15-17 WEB)

Matthew 25:26 But his lord answered him, 'You wicked and slothful servant. You knew that I reap where I didn't sow, and gather where I didn't scatter.

The way he precieved his master, was the way his master judged him. His own mouth made the judgement upon himself.

(Matthew 18:32-33) Then his lord called him in, and said to him, 'You wicked servant! I forgave you all that debt, because you begged me. Shouldn't you also have had mercy on your fellow servant, even as I had mercy on you?' (WEB)

(Job 15:5-6) For your iniquity teaches your mouth, and you choose the language of the crafty. Your own mouth condemns you, and not I. Yes, your own lips testify against you. (WEB)

Matthew 25:27 You ought therefore to have deposited my money with the bankers, and at my coming I should have received back my own with interest.

The Bankers here is the church or could be a referance to what you do for Christ where your gifts and talents are used

Matthew 25:28 Take away therefore the talent from him, and give it to him who has the ten talents.

Matthew 25:29 For to everyone who has will be given, and he will have abundance, but from him who doesn't have, even that which he has will be taken away.

Matthew 25:30 Throw out the unprofitable servant into the outer darkness, where there

will be weeping and gnashing of teeth.'

Matthew 25:31 But when the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory.

Matthew 25:32 Before him all the nations will be gathered, and he will separate them one from another, as a shepherd separates the sheep from the goats.

Matthew 25:33 He will set the sheep on his right hand, but the goats on the left.

Matthew 25:34 Then the King will tell those on his right hand, 'Come, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world;

Matthew 25:35 for I was hungry, and you gave me food to eat; I was thirsty, and you gave me drink; I was a stranger, and you took me in;

Matthew 25:36 naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me.'

Matthew 25:37 Then the righteous will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you a drink?

Matthew 25:38 When did we see you as a stranger, and take you in; or naked, and clothe you?

Matthew 25:39 When did we see you sick, or in prison, and come to you?'

Matthew 25:40 "The King will answer them, 'Most certainly I tell you, inasmuch as you did it to one of the least of these my brothers you did it to me.'

The word for "brothers" here may be also correctly translated "brothers and sisters" or "siblings but here we see Jesus is talking about those who believe in him who latter will be call Christians who he calls brothers and what nations do to them you do it to him.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. (Matthew 10:40-42 KJV)

And whoso shall receive one such little child in my name receiveth me: (Matthew 18:5 ASV)

and said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all,

the same is great. (Luke 9:48 ASV)

He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. (Luke 10:16 ASV)

Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. (John 13:20 ASV)

But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: (Acts 9:1-5 ASV)

and that which was a temptation to you in my flesh ye despised not, nor rejected; but ye received me as an angel of God, even as Christ Jesus. (Galatians 4:14 ASV)

Matthew 25:41 Then he will say also to those on the left hand, 'Depart from me, you cursed, into the eternal fire which is prepared for the devil and his angels;

Matthew 25:42 for I was hungry, and you didn't give me food to eat; I was thirsty, and you gave me no drink;

Matthew 25:43 I was a stranger, and you didn't take me in; naked, and you didn't clothe me; sick, and in prison, and you didn't visit me.'

Matthew 25:44 Then they will also answer, saying, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and didn't help you?'

Matthew 25:45 Then he will answer them, saying, 'Most certainly I tell you, inasmuch as you didn't do it to one of the least of these, you didn't do it to me.'

Matthew 25:46 These will go away into eternal punishment, but the righteous into eternal life."

Here we see that both enjoyment in heaven is eternal and the torment of hell is eternal. If one has no end, the other aswell has no end. The greek word for both everlasting is αἰώνιος (aiōnios) which could be rightly described without a end

Matthew 26:1 It happened, when Jesus had finished all these words, that he said to his disciples,

Matthew 26:2 "You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified."

Matthew 26:3 Then the chief priests, the scribes, and the elders of the people were gathered together in the court of the high priest, who was called Caiaphas.

Matthew 26:4 They took counsel together that they might take Jesus by deceit, and kill him.

Matthew 26:5 But they said, "Not during the feast, lest a riot occur among the people."

Matthew 26:6 Now when Jesus was in Bethany, in the house of Simon the leper,

Matthew 26:7 a woman came to him having an alabaster jar of very expensive ointment, and she poured it on his head as he reclined at the table.

This woman was Mary the sister of Martha and Lazarus see John 12

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. (John 12:1-3 KJV)

Matthew 26:8-9 But when his disciples saw this, they were angered (outraged, moved with indignation) , saying, "Why this waste? For this ointment might have been sold for much, and given to the poor."

This protest was started by Judas, and then the other disciples followed his example.

Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. (John 12:4-6 KJV)

The amount it could have been sold for was about 300 days' wages.

"Why wasn't this ointment sold for three hundred denarii, and given to the poor?" (John 12:5 WEB)

Matthew 26:10 However, knowing this, Jesus said to them, "Why do you trouble the woman? Because she has done a good work for me.

Matthew 26:11 For you always have the poor with you; but you don't always have me.

Matthew 26:12 For in pouring this ointment on my body, she did it to prepare me for burial.

Matthew 26:13 Most certainly I tell you, wherever this Gospel (Good News) is preached in the whole world, what this woman has done will also be spoken of as a memorial of her."

Matthew 26:14-15 Then one of the 12, who was called Judas Iscariot, went to the chief priests, and said, "What are you willing to give me, that I should deliver him to you?" They weighed out for him 30 pieces of silver.

This event gave Judas the motive to betray Jesus out of anger because his greed wasn't being filled, he didn't see Jesus' worth, to him than Jesus who created the money he could have had was worth more the creator of world and everything in it .

Matthew 26:16 From that time he sought opportunity to betray him.

Matthew 26:17 Now on the first day of unleavened bread, the disciples came to Jesus, saying to him, "Where do you want us to prepare for you to eat the Passover?"

Matthew 26:18 He said, "Go into the city to a certain person, and tell him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples."'"

Matthew 26:19 The disciples did as Jesus commanded them, and they prepared the Passover.

Matthew 26:20 Now when evening had come, he was reclining at the table with the twelve disciples.

TEXT: "he was sitting [at the table] with the twelve."
EVIDENCE: p^{37} vid p^{45} vid B D K f1 f13 28 565 700 1010 Byz Lect one lat syr(s)

TEXT: "he was sitting [at the table] with the twelve disciples." EVIDENCE: S A L W Delta Theta Pi 074 33 892 1241 most lat vg syr(p,h,pal) cop

Matthew 26:21 As they were eating, he said, "Most certainly I tell you that one of you will betray me."

Matthew 26:22 They were exceedingly sorrowful, and each began to ask him, "It isn't me, is it, Lord?"

Matthew 26:23 He answered, "He who dipped his hand with me in the dish, the same will betray me.

Matthew 26:24 The Son of Man goes, even as it is written of him, but woe to that man

through whom the Son of Man is betrayed! It would be better for that man if he had not been born."

It would be better for that man if he had not been born..... this statement comes from

1 Enoch 38:2 When righteousness shall be manifested in the presence of the righteous themselves, who will be elected for their good works duly weighed by the Lord of spirits; and when the light of the righteous and the elect, who dwell on earth, shall be manifested; where will the habitation of sinners be? And where the place of rest for those who have rejected the Lord of spirits? It would have been better for them, had they never been born.

Matthew 26:25 Judas, who betrayed him, answered, "It isn't me, is it, Rabbi (Rabboni, my teacher, my master) ?" He said to him, "You said it."

Matthew 26:26 As they were eating, Jesus took bread, gave thanks for it, and broke it. He gave to the disciples, and said, "Take, eat; this is my body."

TR reads "blessed" instead of "gave thanks for"

Matthew 26:27 He took the cup, gave thanks, and gave to them, saying, "All of you drink it,

TEXT: "And he took a cup and gave thanks"
EVIDENCE: S B L W Delta Theta 074 f1 28 33 700 892 cop

NOTES: "And he took the cup and gave thanks"
EVIDENCE: $p^{37\ vid}$ p^{45} A C D K Pi f13 565 1010 1241 Byz Lect

Matthew 26:28 for this is my blood of the new covenant, which is poured out for many for the remission of sins.

TEXT: "this is my blood of the covenant" EVIDENCE: p^{37} $p^{45\ vid}$ S B L Theta 33 some syr(pal) some cop(north)

TEXT: "this is my blood of the new covenant" EVIDENCE: A C D K W Delta Pi 074^{vid} f1 f13 28 565 700 892 1010 1241 Byz Lect lat vg most syr most cop

Matthew 26:29 But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's Kingdom."

Matthew 26:30 When they had sung a hymn, they went out to the Mount of Olives.

Matthew 26:31 Then Jesus said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'

Jesus said this prophecy was to be fullfilled in him

"Awake, sword, against my shepherd, and against the man who is close to me," says Yahweh of Armies. "Strike the shepherd, and the sheep will be scattered; and I will turn my hand against the little ones. (Zechariah 13:7 WEB)

Matthew 26:32 But after I am raised up, I will go before you into Galilee."

Matthew 26:33 But Peter answered him, "Even if all will be made to stumble because of you, I will never be made to stumble."

Pride always leads to a fall

When pride comes, then comes shame, but with humility comes wisdom. (Proverbs 11:2 WEB)

Pride goes before destruction, and a haughty spirit before a fall. (Proverbs 16:18 WEB)

A man's pride brings him low, but one of lowly spirit gains honor. (Proverbs 29:23 WEB)

Satan was asking for Peter

The Lord said, "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat, (Luke 22:31 WEB)

Notice how Peter is very prideful even putting himself above the other disciples in saying "Even if all will be made to stumble because of you, I will never be made to stumble"

The word ‘never’ became a sure sign of his downfall. That one word "never" was certain for his downfall so he could be made humble, He also exalted himself over prophecy; God said through the prophet Zechariah this was to happen but in Peter's mind he was only the exception.

Matthew 26:34 Jesus said to him, "Most certainly I tell you that tonight, before the rooster crows, you will deny me three times."

Matthew 26:35 Peter said to him, "Even if I must die with you, I will not deny you." All of the disciples also said likewise.

Matthew 26:36 Then Jesus came with them to a place called Gethsemane, and said to his disciples, "Sit here, while I go there and pray."

Matthew 26:37 He took with him Peter and the two sons of Zebedee, and began to be sorrowful and severely troubled.

Although Jesus had twelve apostles, He was closer to Peter, James, and John.

Matthew 17:1 After 6 days, Jesus took with him Peter, James, and John his brother, and

brought them up into a high mountain by themselves.

And he suffered no man to follow him, save Peter, and James, and John the brother of James. (Mark 5:37 KJV)

Matthew 26:38 Then he said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch with me."

Matthew 26:39 He went forward a little, prostrated , lying face downward (fell on his face) , and prayed, saying, "My Father, if it is possible, let this cup pass away from me; nevertheless, not what I desire, but what you desire."

Matthew 26:40 He came to the disciples, and found them sleeping, and said to Peter, "What, couldn't you watch with me for one hour?

Matthew 26:41 Watch (be vigilant, attentive, circumspect, on your guard) and pray, that you don't enter into temptation. The spirit indeed is willing, but the flesh is weak."

Matthew 26:42 Again, a 2nd time he went away, and prayed, saying, "My Father, if this cup can't pass away from me unless I drink it, your desire be done."

Matthew 26:43 He came again and found them sleeping, for their eyes were heavy.

Matthew 26:44 He left them again, went away, and prayed a 3rd time, saying the same words.

Matthew 26:45 Then he came to his disciples, and said to them, "Sleep on now, and take your rest. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

Matthew 26:46 Arise, let's be going. Behold, he who betrays me is at hand."

Matthew 26:47 While he was still speaking, behold, Judas, 1 of the 12, came, and with him a great multitude with swords and clubs, from the chief priest and elders of the people.

Matthew 26:48 Now he who betrayed him gave them a sign, saying, "Whoever I kiss, he is the one. Seize him."

Matthew 26:49 Immediately he came to Jesus, and said, "Hail, Rabbi (my master) !" and kissed him.

Matthew 26:50 Jesus said to him, "Friend, why are you here?" Then they came and laid hands on Jesus, and took him.

Matthew 26:51 Behold, one of those who were with Jesus stretched out his hand, and

drew his sword, and struck the servant of the high priests, and struck off his ear.

Peter was the disciple who cut the ear off of the servant of the high priest

(John 18:10) Simon Peter therefore, having a sword, drew it, and struck the high priest's servant, and cut off his right ear. The servant's name was Malchus. (WEB)

Matthew 26:52 Then Jesus said to him, "Put your sword back into its place, for all those who take the sword will die by the sword.

Matthew 26:53 Or do you think that I couldn't ask my Father, and he would even now send me more than 12 legions of angels?

A legion is 4,000 to 6,000 in number. Let's say it is 6,000 that would add up to 72,000 Angels

Matthew 26:54 How then would the Scriptures be fulfilled that it must be so?"

Matthew 26:55 In that hour Jesus said to the multitudes, "Have you come out as against a robber with swords and clubs to seize me? I sat daily in the temple teaching, and you didn't arrest me.

Matthew 26:56 But all this has happened, that the Scriptures of the prophets might be fulfilled." Then all the disciples left him, and fled.

As Jesus said so it happen all the disciples left him and ran away

Matthew 26:31 Then Jesus said to them, "All of you will be made to stumble because of me tonight, for it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'

Matthew 26:57 Those who had taken Jesus led him away to Caiaphas the high priest, where the scribes and the elders were gathered together.

In them taking Jesus by night and judging him at night they were breaking thier own oral law

[Mishna] Sanhedrin 4:1.... In property cases they try the case by day and complete it by night. In capital cases, they try the case by day and complete it [by] day. ` In property cases they come to a final decision on the same day [as the trial itself], whether it is for acquittal or conviction. In capital cases they come to a final decision for acquittal on the same day, but on the following day for conviction. `Therefore they do not judge [capital cases] either on the eve of the Sabbath or on the eve of a festival.

Matthew 26:58 But Peter followed him from a distance, to the court of the high priest, and

entered in and sat with the officers, to see the end.

Matthew 26:59 Now the chief priests, the elders, and the whole council sought false testimony against Jesus, that they might put him to death;

Matthew 26:60 and they found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward,

TEXT: "finally two came forward"
EVIDENCE: S B L Theta f1 syr(p) cop

"**TEXT:** finally two false witnesses came forward" EVIDENCE: A C D N W 090 f13 1241 Maj lat vg syr(s,h)

Matthew 26:61 and said, "This man said, 'I am able to destroy the temple of God, and to build it in 3 days.'"

Matthew 26:62 The high priest stood up, and said to him, "Have you no answer? What is this that these testify against you?"

Matthew 26:63 But Jesus held his peace. The high priest answered him, "I adjure you by the living God, that you tell us whether you are the Christ, the Son of God."

The high priest, acting as judge, also acted as prosecutor—breaking their own oral law.

Avot 1:8 Yehudah ben Tabbai and Shimon ben Shatach received [the oral tradition] from them. Yehudah ben Tabbai said: "Do not act as a counselor [when sitting as a judge]. When the litigants stand before you, regard them both as guilty, but when they leave, having accepted the judgment, regard them both as guiltless."

The Messiah is called God's son in the Old Testament

"I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You. Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" Now therefore, be wise, O kings; Be instructed, you judges of the earth. Serve the LORD with fear, And rejoice with trembling. Kiss the Son, lest He be angry, And you perish in the way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him. (Psalms 2:7-12 NKJV)

Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know? (Proverbs 30:4 NKJV)

For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting

Father, Prince of Peace. (Isaiah 9:6 NKJV)

Matthew 26:64 Jesus said to him, "You have said it. Nevertheless, I tell you, after this you will see the Son of Man sitting at the right hand of Power, and coming on the clouds of the sky."

Here Jesus called on two prophecies and said that he fullfilled them

The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool." (Psalms 110:1 NKJV)

"I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed. (Daniel 7:13-14 NKJV)

In other words you are judging me but the time will come when I will judge you

Matthew 26:65 Then the high priest tore his clothing, saying, "He has spoken blasphemy! Why do we need any more witnesses? Behold, now you have heard his blasphemy.

According to the Law the high priest was not supose to rip his clothes for any reason

'He who is the high priest among his brethren, on whose head the anointing oil was poured and who is consecrated to wear the garments, shall not uncover his head nor tear his clothes; 'nor shall he go near any dead body, nor defile himself for his father or his mother; 'nor shall he go out of the sanctuary, nor profane the sanctuary of his God; for the consecration of the anointing oil of his God is upon him: I am the LORD. (Leviticus 21:10-12 NKJV)

Matthew 26:66 What do you think?" They answered, "He is worthy of death!"

Matthew 26:67 Then they spit in his face and beat him with their fists, and some slapped him,

Matthew 26:68 saying, "Prophesy to us, you Christ! Who hit you?"

Matthew 26:69 Now Peter was sitting outside in the court, and a maid came to him, saying, "You were also with Jesus, the Galilean!"

Matthew 26:70 But he denied it before them all, saying, "I don't know what you are talking about."

Matthew 26:71 When he had gone out onto the porch, someone else saw him, and said to

those who were there, "This man also was with Jesus of Nazareth."

Matthew 26:72 Again he denied it with an oath, "I don't know the man."

Matthew 26:73 After a little while those who stood by came and said to Peter, "Surely you are also one of them, for your speech makes you known."

Matthew 26:74 Then he began to curse and to swear, "I don't know the man!" Immediately the rooster crowed.

Matthew 26:75 Peter remembered the word which Jesus had said to him, "Before the rooster crows, you will deny me three times." He went out and wept bitterly.

Matthew 27:1 Now when morning had come, all the chief priests and the elders of the people took counsel against Jesus to put him to death:

Matthew 27:2 and they bound him, and led him away, and delivered him up to Pontius Pilate, the governor.

Matthew 27:3 Then Judas, who betrayed him, when he saw that Jesus was condemned, repented (was remorseful, felt regret for what he did ,felt remorse, changed his mind) , and brought back the 30 pieces of silver to the chief priests and elders,

Matthew 27:4 saying, "I have sinned in that I betrayed innocent (righteous) blood." But they said, "What is that to us? You see to it."

TEXT: "I have sinned by betraying innocent blood."
EVIDENCE: S A B* C K W X Delta Pi f1 f13 33 565 700 892 1010 1241 Byz Lect syr(p,h) few cop

TEXT: "I have sinned by betraying righteous blood." EVIDENCE: B^2margin L Theta lat vg syr(s,pal) most cop

Matthew 27:5 He threw down the pieces of silver in the sanctuary, and departed. He went away and hanged himself.

Matthew 27:6- 10 The chief priests took the pieces of silver, and said, "It's not lawful to put them into the treasury, since it is the price of blood." They took counsel, and bought the potter's field with them, to bury strangers in. Therefore that field was called "The Field of Blood" to this day. Then that which was spoken through Jeremiah the prophet was fulfilled, saying, "They took the 30 pieces of silver, the price of him upon whom a price had been set, whom some of the children of Israel priced, and they gave them for the potter's field, as the Lord commanded me."

TEXT: "And they took the thirty silver [coins] . . . and they gave them for the potter's field"
EVIDENCE: A B* C K L X Delta Theta Pi 064 f1 f13 33 565 700 892 1010 1241 Byz most Lect lat vg few syr(pal) cop

TEXT: "And I took the thirty silver [coins] . . . and I gave them for the potter's field"EVIDENCE: S B^2(vid) W 2174 four Lect most syr

Jeremiah is the most prominent prophet so he is mention to represent the whole this is seen in other passages for example in Luke 24 where Psalms is mention to include proverbs and the other writtings.

This fulfills the prophecy in

And I said unto them, If ye think good, give me my hire; and if not, forbear. So they weighed for my hire thirty pieces of silver. And Jehovah said unto me, Cast it unto the potter, the

goodly price that I was prized at by them. And I took the thirty pieces of silver, and cast them unto the potter, in the house of Jehovah. (Zechariah 11:12-13 ASV)

Thus said Jehovah, Go, and buy a potter's earthen bottle, and take of the elders of the people, and of the elders of the priests; (Jeremiah 19:1 ASV)

And Jeremiah said, The word of Jehovah came unto me, saying, Behold, Hanamel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that is in Anathoth; for the right of redemption is thine to buy it. So Hanamel mine uncle's son came to me in the court of the guard according to the word of Jehovah, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the land of Benjamin; for the right of inheritance is thine, and the redemption is thine; buy it for thyself. Then I knew that this was the word of Jehovah. And I bought the field that was in Anathoth of Hanamel mine uncle's son, and weighed him the money, even seventeen shekels of silver. (Jeremiah 32:6-9 ASV)

Matthew 27:11 Now Jesus stood before the governor: and the governor asked him, saying, "Are you the King of the Jews?" Jesus said to him, "So you say."

Matthew 27:12 When he was accused by the chief priests and elders, he answered nothing.

Matthew 27:13 Then Pilate said to him, "Don't you hear how many things they testify against you?"

Matthew 27:14 He gave him no answer, not even 1 word, so that the governor marveled greatly.

Matthew 27:15 Now at the feast the governor was accustomed to release to the multitude one prisoner, whom they desired.

Matthew 27:16 They had then a notable prisoner, called Barabbas.

"Barabbas" name means Son of his Father

Matthew 27:17 When therefore they were gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus, who is called Christ?"

TEXT: "a notorious prisoner, called Jesus Barabbas. . . . release to ^{pl}you, Jesus Barabbas or Jesus who is called Christ?" EVIDENCE: Theta f1 700* syr(s,pal)

TEXT: "a notorious prisoner, called Barabbas. . . . release to ^{pl}you, Barabbas or Jesus who is called Christ?" EVIDENCE: S A B D K L W Delta Pi 064 f13 33 565 700^{c} 892 1010 1241 Byz Lect lat vg syr(p,h) few syr(pal) cop

Matthew 27:18 For he knew that because of envy they had delivered him up.

Mark states he perceived that is what due to envy

(Mark 15:10) For he perceived that for envy the chief priests had delivered him up. (WEB)

Matthew 27:19 While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous man, for I have suffered many things this day in a dream because of him."

Matthew 27:20 Now the chief priests and the elders persuaded the multitudes to ask for Barabbas, and destroy Jesus.

Matthew 27:21 But the governor answered them, "Which of the 2 do you want me to release to you?" They said, "Barabbas!"

Matthew 27:22 Pilate said to them, "What then shall I do to Jesus, who is called Christ?" They all said to him, "Let him be crucified!"

Matthew 27:23 But the governor said, "Why? What evil has he done?" But they cried out exceedingly, saying, "Let him be crucified!"

Matthew 27:24 So when Pilate saw that nothing was being gained, but rather that a disturbance was starting, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous person. You see to it."

TEXT: "I am innocent of this [man's] blood"
EVIDENCE: B D Theta some lat syr(s) most cop(south) some cop(north)

TEXT: "I am innocent of this righteous [man's] blood" or "I am innocent of this righteous blood"
EVIDENCE: S A K L W Delta Pi 064 f1 f13 33 565 700 892 1010 1241 Byz Lect some lat vg syr(p,h,pal) some cop(south) most cop(north)

Matthew 27:25 All the people answered, "May his blood be on us, and on our children!"

Matthew 27:26 Then he released to them Barabbas, but Jesus he flogged and delivered to be crucified.

Matthew 27:27 Then the governor's soldiers took Jesus into the Praetorium, and gathered the whole garrison together against him.

Matthew 27:28 They stripped him (And they clothed him) , and put a scarlet robe on him.

TEXT: "And they stripped him"
EVIDENCE: $S^{*,b}$ A D L W Delta Theta Pi 064 (add "of his clothes") f1 f13 33 (add "of his clothes") 565 700 892 1010 1241 Byz Lect some lat vg syr(p,h) some syr(pal) cop

TEXT: "And they clothed him" EVIDENCE: S^a B syr(s)

TEXT: "And they clothed him in a purple cloak and" EVIDENCE: D some lat some syr(pal)

Differences between the words for "stripped" and "clothed" in Greek is just one letter that could of accidently been added by a copyist .

Matthew 27:29 They braided a crown of thorns and put it on his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, "Hail, King of the Jews!"

Matthew 27:30 They spat on him, and took the reed and struck him on the head.

Matthew 27:31 When they had mocked him, they took the robe off of him, and put his clothes on him, and led him away to crucify him.

Matthew 27:32 As they came out, they found a man of Cyrene, Simon by name, and they compelled him to go with them, that he might carry his cross.

Cyrene is an Ancient city in North Africa this man after carrying the cross converted and his sons and wife became well known in the Church of Rome

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. (Mark 15:21 KJV)

Salute Rufus chosen in the Lord, and his mother and mine. (Romans 16:13 KJV)

Matthew 27:33 They came to a place called "Golgotha," that is to say, "The place of a skull."

Matthew 27:34 They gave him sour wine to drink mixed with gall. When he had tasted it, he would not drink.

Matthew 27:35 When they had crucified him, they divided his clothing among them, casting lots, that it might be fulfilled which was spoken by the prophet: 'They divided my garments among them, and for my clothing they cast lots;'"

TEXT: "they divided his clothes [among them by] throwing [gambling] lots."
EVIDENCE: S A B D L W Gamma Pi 33 565 700 892^c Maj two lat early vg syr(p,pal)

TEXT: "they divided his clothes [among them by] throwing [gambling] lots, so that the word [spoken] by the prophet might be fulfilled, 'They divided my clothes among themselves, and for my clothing they threw [gambling] lots.'"

TEXT: "they divided his clothes [among them by] throwing [gambling] lots on them." EVIDENCE: 892* syr(s) cop

This fulfill the prophecy in

They part my garments among them, And upon my vesture do they cast lots. (Psalms 22:18 ASV)

Matthew 27:36 and they sat and watched him there.

Matthew 27:37 They set up over his head the accusation against him written, "THIS IS JESUS, THE KING OF THE JEWS."

Matthew 27:38 Then there were two robbers crucified with him, one on his right hand and one on the left.

This fulfills the prophecy in

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors. (Isaiah 53:12 ASV)

Matthew 27:39-44 Those who passed by blasphemed him, wagging their heads, and saying, "You who destroy the temple, and build it in three days, save yourself! If you are the Son of God, come down from the cross!" Likewise the chief priests also mocking, with the scribes, the Pharisees, and the elders, said, "He saved others, but he can't save himself. If he is the King of Israel, let him come down from the cross now, and we will believe in him. He trusts in God. Let God deliver him now, if he wants him; for he said, 'I am the Son of God.'" The robbers also who were crucified with him cast on him the same reproach.

These mocking on the Messiah fulfills the prophecy in

All they that see me laugh me to scorn: They shoot out the lip, they shake the head, saying, Commit thyself unto Jehovah; Let him deliver him: Let him rescue him, seeing he delighteth in him. (Psalms 22:7-8 ASV)

I am become also a reproach unto them: When they see me, they shake their head. (Psalms 109:25 ASV)

He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not. (Isaiah 53:3 ASV)

Matthew 27:45 Now from 12pm (the 6th hour) there was darkness over all the land until 3 pm (the 9th hour).

Matthew 27:46 About 3 pm (the 9th hour) Jesus cried with a loud voice, saying, "Eli, Eli, lima sabachthani?" That is, "My God, my God, why have you forsaken me?"

TR reads "lama" instead of "lima"

<<For the Chief Musician; set to aAijaleth hash-Shahar. A Psalm of David.>> My God, my God, why hast thou forsaken me? Why art thou so far from helping me, and from the words of my groaning? (Psalms 22:1 ASV)

Matthew 27:47 Some of them who stood there, when they heard it, said, "This man is calling Elijah."

Matthew 27:48 Immediately one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him a drink.

Matthew 27:49 The rest said, "Let him be. Let's see whether Elijah comes to save him."(Let us see whether Elijah is coming to save him.' And another took a spear and pierced his side, and out came water and blood.)

TEXT: "'Let us see whether Elijah is coming to save him.'"
EVIDENCE: A D K W Delta Theta Pi 090 f1 f13 28 33 565 700 892 1241 Byz Lect lat vg syr(s,p,h) some syr(pal) cop

TEXT: "'Let us see whether Elijah is coming to save him.' And another took a spear and pierced his side, and out came water and blood." EVIDENCE: S B C L 1010 some syr(pal)

Matthew 27:50 Jesus cried again with a loud voice, and yielded up his spirit.

Matthew 27:51 Behold, the veil of the temple was torn in two from the top to the bottom. The earth quaked and the rocks were split.

Matthew 27:52-53 The tombs were opened, and many bodies of the saints who had fallen asleep were raised; and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many.

This event fulfills the prophecy in Isaiah where God states about being raised again with those who died before him.

Isaiah 26:19 Your dead shall live; Together with my dead body they shall arise. Awake and sing, you who dwell in dust; For your dew is like the dew of herbs, And the earth shall cast out the dead.

Matthew 27:54 Now the centurion, and those who were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, "Truly this was the Son of God."

Matthew 27:55 Many women were there watching from afar, who had followed Jesus from Galilee, serving him.

Matthew 27:56 Among them were Mary Magdalene, Mary the mother of James and Joses, and the mother of the sons of Zebedee.

Matthew 27:57-60 When evening had come, a rich man from Arimathaea, named Joseph, who himself was also Jesus' disciple came. This man went to Pilate, and asked for Jesus' body. Then Pilate commanded the body to be given up. Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the tomb, and departed.

Jesus being buried in a rich man's tomb fullfill the prophecy in Isaiah 53:9

And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth. (Isaiah 53:9 ASV)

Matthew 27:61 Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

Matthew 27:62 Now on the next day, which was the day after the Preparation Day, the chief priests and the Pharisees were gathered together to Pilate,

They broke the Sabbath in coming to Pilate

Matthew 27:63 saying, "Sir, we remember what that deceiver said while he was still alive: 'After 3 days I will rise again.'

Matthew 27:64 Command therefore that the tomb be made secure until the 3rd day, lest perhaps his disciples come at night and steal him away, and tell the people, 'He is risen from the dead;' and the last deception will be worse than the first."

Matthew 27:65 Pilate said to them, "You have a guard of soldiers. Go, make it as secure as you can."

A guard of soldiers, a watch, a Roman sentry which means a small body of soldiers at the command of the priest

Matthew 27:66 So they went with the guard of soldiers and made the tomb secure, sealing the stone.

Matthew 28:1 Now after the Sabbath, as it began to dawn on the first day of the week, Mary Magdalene and the other Mary came to see the tomb.

Matthew 28:2 Behold, there was a great earthquake, for an angel of the Lord descended from the sky, and came and rolled away the stone from the door, and sat on it.

Matthew 28:3 His appearance was like lightning, and his clothing white as snow.

Matthew 28:4 For fear of him, the guards shook, and became like dead men.

Matthew 28:5 The angel answered the women, "Don't be afraid, for I know that you seek Jesus, who has been crucified.

Matthew 28:6 He is not here, for he has risen, just like he said. Come, see the place where the Lord was lying.

TEXT: "Come, see the place where he was lying."
EVIDENCE: S B Theta 33 892text one lat syr(s) some syr(pal) cop

TEXT: "Come, see the place where the Lord was lying."EVIDENCE: A C D K L W Delta Pi f1 f13 28 565 700 892margin 1010 1241 Byz Lect most lat vg syr(p,h) some syr(pal)

TEXT: Come, see the place where Jesus was lying." EVIDENCE: Phi

Matthew 28:7 Go quickly and tell his disciples, 'He has risen from the dead, and behold, he goes before you into Galilee; there you will see him.' Behold, I have told you."

Matthew 28:8 They departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

Matthew 28:9 As they went to tell his disciples, behold, Jesus met them, saying, "Rejoice!" They came and grabbed hold of his feet, and worshiped him.

Women were generally regarded as less credible or were excluded from certain forms of legal testimony, making their prominent role as the first witnesses of the resurrection an unusual feature of the tradition. In my opinion a strong evidence of the resurrection.

Josephus in Antiquities of the Jews Book 4 Chapter 8 Section 15 {"15. But let not a single witness be credited, but three, or two at the least, and those such whose testimony is confirmed by their good lives. But let not the testimony of women be admitted, on account of the levity and boldness of their sex "}

Jerusalem Talmud Sotah 3:4 — Rabbi Eliezer's statement in context{" A lady asked Rebbi Eliezer, why did one sin of the golden calf lead to three different kinds of death? He said to her, the wisdom of a woman is only in her spinning rod, as is written: “All wise women span with their hands.” His son Hyrkanos said to him, in order not to give her an answer you

made me lose 300 kor of tithes every year. He answered him: **May the words of the Torah be burned and not be delivered to women!** After she had left, his students said to him, rabbi, this one you pushed away with a stick, what do you explain to us? Rebbi Berekhiah, Rebbi Abba bar Cahana in the name of Rebbi Eliezer: Anybody against whom there were witnesses and warning was executed in court. Anybody against whom there were witnesses but no warning was checked similar to a suspected wife. Anybody against whom there were neither witnesses nor warning died from a plague. Rav and Levi bar Sissi both say: One who sacrificed, burned, and poured out a libation was executed in court. He who clapped his hands, danced, laughed, was checked similar to a suspected wife. If he enjoyed himself silently, he died from a plague."}

Babylonian Talmud Sotah 20a — Rabbi Eliezer vs. Ben Azzai on teaching daughters Torah {"The mishna limits the scope of the previous statement: If she has merit, it delays punishment for her and she does not die immediately. There is a merit that delays punishment for one year, there is a larger merit that delays punishment for two years, and there is a merit that delays punishment for three years. From here Ben Azzai states: A person is obligated to teach his daughter Torah, so that if she drinks and does not die immediately, she will know that some merit she has delayed punishment for her. **Rabbi Eliezer says: Anyone who teaches his daughter Torah is teaching her promiscuity [tiflut]**."}

The Mishnah rules that the oath applies to men but not women, to those eligible to testify but not those disqualified. The Gemara derives this from the verse "And the two men shall stand" (Deut. 19:17), interpreting "men" to refer to witnesses.

Shevuot 30:a {"MISHNA: The oath of testimony is practiced with regard to men but not with regard to women, with regard to non-relatives of the litigants but not with regard to relatives, with regard to those fit to testify but not with regard to those unfit to testify due to a transgression that they performed. And the oath of testimony is practiced only with regard to those fit to testify."}

Mishnah Berakhot 3:3 {"Women, slaves and minors are exempt from the recitation of Shema and from phylacteries, but are obligated in prayer, mezuza and Grace after Meals."}

Why would they have a woman as the first witness? It was unacceptable. Why not Peter instead? When Paul is about to give the list of the witnesses to the resurrection, he excludes Mary and mentions Peter as the first witness.

(1 Corinthians 15:4-5) that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, then to the twelve. (WEB)

Mark mentions that when Jesus resurrected he told Mary to tell the apostles and they did

not believe her , why ? It was mostlikly do to her sex.

(Mark 16:9-10) Now when he had risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went and told those who had been with him, as they mourned and wept. (WEB)

Women were culturally disadvantaged as witnesses → yet the Gospel tradition consistently places them at the empty tomb → this is an awkward feature for a fabricated apologetic story → therefore it provides evidence favoring the authenticity of the tradition.

Interestingly, this issue also appears in the Gospel of Thomas, Saying 114, which is the final saying of the work. There Simon Peter is portrayed as objecting to Mary because she is a woman. Although the Gospel of Thomas is non-canonical and does not contain a resurrection narrative like the four canonical Gospels, this saying is relevant because it preserves a tradition in which Peter expresses a negative view toward Mary on account of her sex. This provides an additional early Christian parallel to the cultural problem surrounding female testimony.

Simon Peter said to them: “Let Mary go away from us, for women are not worthy of life.”Jesus said: “Look, I will draw her in so as to make her male, so that she too may become a living male spirit, similar to you.”(But I say to you): “Every woman who makes herself male will enter the kingdom of heaven.”

Matthew 28:10 Then Jesus said to them, "Don't be afraid. Go tell my brothers that they should go into Galilee, and there they will see me."

Matthew 28:11 Now while they were going, behold, some of the guards came into the city, and told the chief priests all the things that had happened.

Matthew 28:12 When they were assembled with the elders, and had taken counsel, they gave a large amount of silver to the soldiers,

Matthew 28:13 saying, "Say that his disciples came by night, and stole him away while we slept.

Matthew 28:13 — The Jewish Counter-Claim Concerning the Body of Jesus

Matthew 28:13 records the claim given by the chief priests to the soldiers:

“Say that his disciples came by night, and stole him away while we slept.”

I attempted to find an ancient Jewish source that preserves this exact claim—that the disciples came at night and stole Jesus' body—but I have not found a surviving Jewish source outside the New Testament that states it in precisely this form. However, the

absence of a surviving source does not necessarily mean that such a claim was never circulated. There is evidence from a much later Jewish counter-narrative that the question of what happened to Jesus' body was addressed within Jewish-Christian polemics. The Toledot Yeshu ("The Life of Jesus"), which survives in multiple medieval versions, gives a different explanation for the disappearance of Jesus' body. In one version, a gardener named Judah Ish Kerioth says that he stole Jesus' body and buried it in his own garden so that Jesus' followers would not have the opportunity to steal it.The passage states: "I have stolen him and buried him in my own garden, so as not to give an opportunity for the wicked to steal him away."

This is significant because it provides a Jewish counter-explanation for the empty tomb. It does not, however, prove that this was the Jewish explanation given in the first century, nor does it prove that the Toledot Yeshu account is the source of Matthew 28:13. The Toledot Yeshu traditions are considerably later and contain substantial variations between manuscripts.

Nevertheless, the gardener account is interesting when compared with John's Gospel. John 20:15 records Mary Magdalene saying to the person she believed was the gardener: "Sir, if you have carried him away, tell me where you have laid him, and I will take him away." Mary initially did not recognize Jesus and supposed that he was the gardener. The Toledot Yeshu tradition, by contrast, makes the gardener an actual participant in the removal of Jesus' body.

This similarity raises the possibility that the gardener tradition found in Toledot Yeshu may have developed in connection with, or at least been influenced by, the Gospel tradition in John 20. However, this should be presented as a possibility rather than as an established fact.

It is also important to distinguish this later Jewish account from classical rabbinic literature. The Talmud and Mishnah do not provide a detailed account of Jesus' resurrection or preserve the specific claim of Matthew 28:13 that the disciples stole his body. Although passages such as Sanhedrin 43a have sometimes been connected with Jesus, the resurrection narrative itself is not directly discussed there.

Therefore, Matthew 28:13 should not be presented as though we possess an independent ancient Jewish document confirming the statement of the priests. Rather, Matthew preserves the Jewish counter-claim within the Gospel narrative, while the much later Toledot Yeshu tradition shows that Jewish counter-narratives concerning the fate of Jesus' body continued to exist.

The two explanations are different: Matthew records the claim that Jesus' disciples stole the body, whereas the Toledot Yeshu tradition gives the alternative explanation that a

gardener moved the body to prevent the disciples from stealing it. Both traditions are concerned with explaining the same central problem—the disappearance of Jesus' body from the tomb—but they provide different explanations for what happened.

The purpose of examining this later Jewish tradition is not to deny the resurrection of Jesus, but to examine whether the Jewish counter-claim recorded in Matthew 28:13 has parallels within later Jewish traditions. Although the surviving Toledot Yeshu manuscripts are much later than the New Testament, the tradition preserves a Jewish explanation concerning the removal of Jesus' body. This does not prove that this tradition existed before Matthew was written, but it demonstrates that the question of what happened to Jesus' body remained part of Jewish-Christian polemical discussion. It therefore provides an interesting parallel to Matthew's statement that the Jewish leaders claimed that Jesus' disciples had taken the body.

Sefer Toledot Yeshu The Book of the Generations-History-Life of Jesus{"Rabbi Tanḥum did also flee unto the field, and there found a certain gardener eating. He said unto him: "Thou wicked man! All of Israel hath undertaken fasting and they art in sorrow, but thou sittest here eating!" He then replied: "My lord, on what occasion has this sorrow come over the nation?" Rabbi Tanḥum then told him the account of the matter. He furthermore said: "If they shall perchance find him, Israel shall find some relief." The same man (i.e. the gardener) answered: "I have stolen him and buried him in my own garden, so as not to give an opportunity for the wicked to steal him away." Rabbi Tanḥum, at hearing this, returned unto the city and exclaimed: "This day is a day of good tidings!" So those of Israel went and took him out of his tomb, and did tie a rope around his leg, and began to drag him along the city lanes of Jerusalem, until they brought him unto the queen. Forthwith did she praise the Sages and became wroth with the following of Jesus, banishing certain of them – three to a mountainous place, three to Greece, and thirteen of their number to Rome, while the rest were scattered among the nations. "}

Matthew 28:14 If this comes to the governor's ears, we will persuade him and make you free of worry."

They were worried because if they failed in guarding a person, their lives were on the line.

But when Herod had searched for him and not found him, he examined the guards and commanded that they should be put to death. And he went down from Judea to Caesarea, and stayed there. (Acts 12:19 NKJV)

Matthew 28:15 So they took the money and did as they were told. This saying was spread abroad among the Jews, and continues until this day.

Matthew 28:16 But the 11 disciples went into Galilee, to the mountain where Jesus had

sent them.

Matthew 28:17 When they saw him, they bowed down to him, but doubted (they wavered in opinion, they hesitated).

At first, the disciples did not believe; that is why Jesus had to rebuke their doubts.

Afterward he was revealed to the eleven themselves as they sat at the table, and he rebuked them for their unbelief and hardness of heart, because they didn't believe those who had seen him after he had risen. (Mark 16:14 WEB)

He said to them, "Why are you troubled? Why do doubts arise in your hearts? See my hands and my feet, that it is truly me. Touch me and see, for a spirit doesn't have flesh and bones, as you see that I have." When he had said this, he showed them his hands and his feet. While they still didn't believe for joy, and wondered, he said to them, "Do you have anything here to eat?" They gave him a piece of a broiled fish and some honeycomb. He took them, and ate in front of them. (Luke 24:38-43 WEB)

Taken together, these details do not weaken the resurrection account. Rather, they show that the resurrection tradition contains several features that would be unexpected if the story had simply been invented: women are presented as the first witnesses, the disciples initially doubted, Jesus is presented as bodily risen, Paul preserves appearances to recognized witnesses, and Matthew even preserves a counter-claim concerning the missing body. These details form part of the cumulative evidence supporting the historical claim that Jesus rose from the dead.

Matthew 28:18 Jesus came to them and spoke to them, saying, "All authority has been given to me in heaven and on earth.

Matthew 28:19 Therefore go, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

The Church very early baptized in the name of the Father, Son, and Holy Spirit

Justin Martyr [A.D. 110-165.] states in his first Apology chapter 61 states {"As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Savior Jesus Christ, and of the Holy Spirit, they then receive the washing with water."}

The Teaching of the Twelve (120-160 AD) Chapter 7 {"And concerning baptism, thus baptize ye: Having first said all these things, baptize into the name of the Father, and of the

Son, and of the Holy Spirit, in living water. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. But if thou have not either, pour out water thrice upon the head into the name of Father and Son and Holy Spirit. But before the baptism let the baptizer fast, and the baptized, and whatever others can; but thou shalt order the baptized to fast one or two days before."}

Matthew 28:20 teaching them to observe all things that I commanded you. Behold, I am with you always, even to the end of the age." Amen.

Author: Mark is the Writer but the Words are those of Peter.

Early Christian Records:

Papias Bishop of Hieropolis (70-155 AD) in his Fragments 6 ("And the presbyter said this. Mark having become the interpreter of Peter, wrote down accurately whatsoever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities [of his hearers], but with no intention of giving a regular narrative of the Lord's sayings. Wherefore Mark made no mistake in thus writing some things as he remembered them. For of one thing he took especial care, not to omit anything he had heard, and not to put anything fictitious into the statements. ")

Irenaeus (120-202 AD) in Against Heresies: Book 3 Chapter 1 ("After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter.")

Eusebius (260-339 AD) Church History Book 2 Chapter 15 {" And so greatly did the splendor of piety illumine the minds of Peter's hearers that they were not satisfied with hearing once only, and were not content with the unwritten teaching of the divine Gospel, but with all sorts of entreaties they besought Mark, a follower of Peter, and the one whose Gospel is extant, that he would leave them a written monument of the doctrine which had been orally communicated to them. Nor did they cease until they had prevailed with the man, and had thus become the occasion of the written Gospel which bears the name of Mark. And they say that Peter when he had learned, through a revelation of the Spirit, of that which had been done, was pleased with the zeal of the men, and that the work obtained the sanction of his authority for the purpose of being used in the churches. Clement in the eighth book of his Hypotyposes gives this account, and with him agrees the bishop of Hierapolis named Papias. And Peter makes mention of Mark in his first epistle which they say that he wrote in Rome itself, as is indicated by him, when he calls the city, by a figure, Babylon, as he does in the following words: "The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. "}

Purpose of the Gospel of Mark : The Gospel of Mark was written to Christians living at Rome most likely targeted more toward Gentiles believers unlike Matthew which is targeted more to Jewish Believers. To give these believers a written account of Jesus' Life , Burial and Resurrection starting with the Ministry of John the Baptist.

Date: Some Scholars date the writing of Mark around the late 30's to around the early 40's AD for Peter was alive when it was written according the Early Church leaders , But Some modern Scholars like to date it after Peter's death 65-75AD.

Outline of Chapter 01:

A. Verses 1-8 John the Baptist prepares the way for Jesus

B. Verses 9-11 The Baptism of Jesus

C. Verses 12-13 The Temptations Jesus receives in the Wilderness

D. Verses 14-15 Jesus Begins his public Ministry

E. Verses 16-20 Jesus Calls his first Disciples

F. Verses 21-28 Jesus heals a Man with a Demon in Synagogue

G. Verses 29-34 Jesus heals Peter's mother in law and many others

H. Verses 35-39 Jesus preaches in Galilee

I. Verses 40-45 Jesus cleanses a leper

Mark 1:1 The beginning of the Gospel (Good News) of Jesus Christ, the Son of God.

TEXT: "The beginning of the gospel of Jesus Christ, the Son of God." EVIDENCE: S^a A B D K L W Delta Pi f1 f13 33 565 700 892 1010 Byz Lect lat vg syr(p,h) cop

TEXT: "The beginning of the gospel of Jesus Christ." EVIDENCE: S* Theta 28^c syr(pal)

TEXT: "The beginning of the gospel of Jesus." EVIDENCE: 28*

TEXT: "The beginning of the gospel of Jesus Christ, the Son of the Lord." EVIDENCE: 1241

Mark 1:2 As it is written in the Prophet Isaiah : "Behold, I send My messenger (Angel) before Your face, Who will prepare Your way before You."

TEXT: "Just as it is written in Isaiah the prophet"
EVIDENCE: S B D L Delta Theta f1 33 565 700 892 1241 lat vg syr(p,pal) syr(h)margin cop

TEXT: "Just as it is written in the prophets" EVIDENCE: A K P W Pi f13 28 1010 Byz Lect syr(h)

Mark is refering to

(Malachi 3:1) "Behold, I send my messenger, and he will prepare the way before me; and the Lord, whom you seek, will suddenly come to his temple; and the messenger of the covenant, whom you desire, behold, he comes!" says Yahweh of Armies. (WEB)

THE TEXT OF THE NEW TESTAMENT Its Transmission, Corruption, and Restoration 4th Edition Bruce M. Metzger and Bart D. Ehrman"In the earlier manuscripts of Mark 1.2, the composite quotation from Malachi (3.1) and from Isaiah (40.3) is introduced by the

formula "As it is written in Isaiah the prophet." Later scribes, sensing that this involves a difficulty, replaced

ἐν τῷ Ἡσαΐα τῷ προφήτῃ with the general statement ἐν τοῖς προφήταις. "}

Mark's earliest textual reading names Isaiah, even though the quotation combines Malachi and Isaiah. Rather than immediately assuming this is an error, there are Jewish and biblical examples of identifying a larger collection or grouping through a prominent representative name.

(Luke 24:44) He said to them, "This is what I told you, while I was still with you, that all things which are written in the law of Moses, the prophets, and the psalms, concerning me must be fulfilled." (WEB)

The name Psalms is a reference to not just Psalms but also Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra–Nehemiah, Chronicles.

Other Example we see Jeremiah is cited instead of Zechariah occurs in Matthew 27:9-10

(Matthew 27:9-10) Then that which was spoken through Jeremiah the prophet was fulfilled, saying, "They took the thirty pieces of silver, the price of him upon whom a price had been set, whom some of the children of Israel priced, and they gave them for the potter's field, as the Lord commanded me." {Zechariah 11:12-13; Jeremiah 19:1-13; 32:6-9} (WEB)

Jeremiah does mentioned a potter's field but the prophecy is clearly that of Zechariah but the most prominent prophet is mentioned.

The clearest Talmudic instance of this pattern appears in a famous passage discussing the verse from 1 Samuel 12:11: "Then the Lord sent Jerubbaal and Bedan and Jephthah..." The Talmud identifies these as lesser judges (Gideon, Samson, Jephthah), yet Scripture groups them alongside Moses, Aaron, and Samuel — teaching that God equates each generation's leader to the greatest figures of all time. A closely related text in the Tosefta makes this principle explicit:

Let see how Jerubbaal (Gideon), Bedan (Samson), and Jephthah grouped with Moses, Aaron, and Samuel; each generation's judge equals the mightiest.

Tosefta Rosh Hashanah 1:18 {"Why were the names of the elders not known? [Answer:] Lest anyone say: Behold, I shall equalize someone with Eldad and Medad? [Or:] Behold, I shall equalize someone with Nadab and Abihu? And [Scripture] says: ”YHWH, who made Moses and Aaron” etc., and it says [further]: ”Then YHWH sent Jerubbaal and Bedan”. Jerubbaal - this is Gideon. Bedan - this is Samson. Jephthah - in his literal sense. And likewise, it says: "Moses and Aaron among his priests, and Samuel among those who call his name". Scripture presented three of the next to three of the greatest of the world to teach you that the judgment of Jerubbaal is as great before God as the judgment of Moses, and that the judgment of Jephthah is as great before God as the judgment of Samuel, and to teach you that everyone who becomes a leader of the community is equal to the mightiest

of the mighty. For it is said: "You shall come to the judge who will be in those days" - There is only the judge who is in your days. And it says [further]: "Do not wonder to yourself how was it [in the earlier days? were they better than these? For that is not what you ask out of wisdom]"."}

"Many prophets share one idea, though no two prophets use the same expression" (citing the Rabbis)

Sefer HaIkkarim 3:9 {"The illustration which R. Meir employed of the mirrors has shown, therefore, that the variety and multiplicity of likenesses which appear to prophets are no indication of multiplicity and change in God, as the multiplicity and change of the mirrors or the multiplicity and change of the spectators imply no change or multiplicity in the thing seen in the mirror. It follows also from this that the variety of expression of the different prophets does not indicate change in God or in His purpose. For though the speakers use different expressions, the idea is the same necessarily since it comes from one author, and hence the purpose is the same. This is the meaning of the Rabbis when they say, “Many prophets have one idea, though no two prophets use the same expression.” This is what we intended to make clear in this chapter."}

A fruitful direction from here: the Talmud in Sanhedrin 89a discusses prophets as a group and how one representative figure (like Jonah) can stand for broader principles applying to all prophets.

Sanhedrin 89a {"The mishna lists among those liable to receive death at the hand of Heaven one who suppresses his prophecy. The Gemara comments: For example, Jonah, son of Amittai (Jonah 1:1–3). The mishna also lists: And one who forgoes the statement of a prophet. The Gemara comments: For example, the colleague of the prophet Micah, son of Imla (see II Chronicles 18:7–8), as it is written: “And a certain man of the sons of the prophets said unto his colleague by the word of the Lord: Strike me, please. And the man refused to strike him” (I Kings 20:35). And it is written: “Then he said to him: Because you have not listened to the voice of the Lord, behold, as soon as you leave me, a lion shall slay you. And as soon as he left from him, a lion found him; and slew him” (I Kings 20:36)."}

Mark 1:3 "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.'"

If John prepared the way for the YHWH and he was preparing the way of Jesus that means Mark is clearly saying Jesus is God.

(John 1:30-32) This is he of whom I said, 'After me comes a man who is preferred before me, for he was before me.' I didn't know him, but for this reason I came baptizing in water: that he would be revealed to Israel." John testified, saying, "I have seen the Spirit descending like a dove out of heaven, and it remained on him. (WEB)

Mark is refering to

(Isaiah 40:3) The voice of one who calls out, "Prepare the way of Yahweh in the wilderness!

Make a level highway in the desert for our God. (WEB)

Mark 1:4 John appeared baptizing in the wilderness and preaching a baptism of repentance for the remission of sins.

TEXT: "[so] John appeared, who was baptizing in the wilderness and preaching"
EVIDENCE: S L Delta most cop(north)

TEXT: "[so] John the baptizer appeared in the wilderness, preaching" EVIDENCE: B 33 892 some cop(north)

TEXT: "[so] John appeared, baptizing in the wilderness and preaching" EVIDENCE: A D K P W Theta Pi f1 f13 28 565 700 1010 1241 Byz Lect lat vg syr cop(south)

Mark 1:5 Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins.

All the land of Judea did not include the Pharisees and lawyers who were not baptize by John.

(Luke 7:29-30) And when all the people heard Him, even the tax collectors justified God, having been baptized with the baptism of John. But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him.

Mark 1:6 Now John was clothed with camel's hair and with a leather belt around his waist, and he ate locusts and wild honey.

Mark 1:7 And he preached, saying, "There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose.

Mark 1:8 "I indeed baptized you with water, but He will baptize you with the Holy Spirit."

Mark 1:9 It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan.

Mark 1:10 And immediately, coming up from the water, He saw the heavens parting and the Spirit descending upon Him like a dove.

Mark 1:11 Then a voice came from heaven, "You are My beloved Son, in whom I am well pleased."

Matthew states

(Matthew 3:17) Behold, a voice out of the heavens said, "This is my beloved Son, with whom I am well pleased." (WEB)

So while Jesus heard the voice say "You are My beloved Son, in whom I am well pleased" John the Baptist heard the voice state "This is my beloved Son, with whom I am well pleased."

Mark 1:12 Immediately the Spirit drove Him into the wilderness.

Mark 1:13 And He was there in the wilderness 40 days, tempted by Satan, and was with the wild beasts; and the angels ministered to Him.

"and was with the wild beasts;" this is unique only found in Mark but not the other gospels

Mark 1:14 Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God,

Mark 1:15 and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the Gospel (Good News) ."

Mark 1:16 And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen.

Mark 1:17 Then Jesus said to them, "Follow Me, and I will make you become fishers of men."

Mark 1:18 They immediately left their nets and followed Him.

Mark 1:19 When He had gone a little farther from there, He saw James the son of Zebedee, and John his brother, who also were in the boat mending their nets.

Mark 1:20 And immediately He called them, and they left their father Zebedee in the boat with the hired servants, and went after Him.

Mark 1:21 Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught.

Mark 1:22 And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes.

Mark 1:23 Now there was a man in their synagogue with an unclean spirit (demon , devil) . And he cried out,

Mark 1:24 saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are--the Holy One of God!"

The Holy One... is a name used for God and Aaron in the Old Testament, and here it is used for Jesus by the demon.

For Aaron

(Numbers 16:7) "put fire in them and put incense in them before the LORD tomorrow, and it shall be that the man whom the LORD chooses is the holy one. You take too much upon yourselves, you sons of Levi!" (NKJV)

(Deuteronomy 33:8) And of Levi he said: "Let Your Thummim and Your Urim be with Your holy one, Whom You tested at Massah, And with whom You contended at the waters of Meribah, (NKJV)

For God

(Isaiah 10:20) And it shall come to pass in that day That the remnant of Israel, And such as have escaped of the house of Jacob, Will never again depend on him who defeated them, But will depend on the LORD, the Holy One of Israel, in truth. (NKJV)

(Isaiah 12:6) Cry aloud and shout, you inhabitant of Zion; for the Holy One of Israel is great in the midst of you!" (WEB)

Mark 1:25 But Jesus rebuked him, saying, "Be quiet, and come out of him!"

Mark 1:26 And when the unclean spirit (demon , devil) had convulsed him and cried out with a loud voice, he came out of him.

Mark 1:27 Then they were all amazed, so that they questioned among themselves, saying, "What is this? What new doctrine is this? For with authority He commands even the unclean spirits, and they obey Him."

Mark 1:28 And immediately His fame spread throughout all the region around Galilee.

Mark 1:29 Now as soon as they had come out of the synagogue, they entered the house of Simon and Andrew, with James and John.

TEXT: "immediately they went out of the synagogue"
EVIDENCE: S A C K L Delta Pi 28 33 892 1010 1241 Byz vg syr some cop(north)

TEXT: "immediately he went out of the synagogue" EVIDENCE: B D W Theta f1 f13 565 700 lat some cop(north)

Mark 1:30 But Simon's wife's mother lay sick with a fever, and they told Him about her at once.

Mark 1:31 So He came and took her by the hand and lifted her up, and immediately the fever left her. And she served them.

Mark 1:32 At evening, when the sun had set, they brought to Him all who were sick and

those who were demon-possessed.

Mark 1:33 And the whole city was gathered together at the door.

Mark 1:34 Then He healed many who were sick with various diseases, and cast out many demons; and He did not allow the demons to speak, because they knew him to be the Christ.

TEXT: "because they knew him."
EVIDENCE: S* A D K Delta Pi 1010 Byz most lat vg syr(s,p,h)

TEXT: "because they knew him to be the Christ." EVIDENCE: S^{c} B C L W Theta f1 f13 28 33^{vid} 565 700 892 1241 most Lect one lat syr(h+) cop(north)

Mark 1:35 Now in the morning, having risen a long while before daylight, He went out and departed to a solitary place; and there He prayed.

Mark 1:36 And Simon and those who were with Him searched for Him.

Mark 1:37 When they found Him, they said to Him, "Everyone is looking for You."

Mark 1:38 But He said to them, "Let us go into the next towns, that I may preach there also, because for this purpose I have come forth.

Mark 1:39 And He was preaching in their synagogues throughout all Galilee, and casting out demons.

Mark 1:40 Now a leper came to Him, imploring Him, kneeling down to Him and saying to

Him, "If You are willing, You can make me clean."

TEXT: "and kneeling said to him"
EVIDENCE: S L Theta f1 565 892 1241 four lat vg syr(s,p) cop (north)

TEXT: "and said to him" EVIDENCE: B D W some Lect most lat cop(south)

TEXT: "and kneeling to him said to him" EVIDENCE: A C K Delta Pi 090 f13 28 33 700 1010 Byz most Lect syr(h,pal)

See Notes on Matthew 8:2

Mark 1:41 Then Jesus, moved with pity (compassion) , stretched out His hand and touched him, and said to him, "I am willing; be cleansed.

TEXT: "And moved with pity, he stretched out [his] hand"
EVIDENCE: S A B C K L W Delta Theta Pi 090 f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr cop

TEXT: "And being angry, he stretched out [his] hand" EVIDENCE: D four lat

If Jesus was angry, he knew that he was not going to obey his command and because of it he would not be able to walk in public due to it. See verse 45

Mark 1:42 As soon as He had spoken, immediately the leprosy left him, and he was cleansed.

Mark 1:43 And He strictly warned him and sent him away at once,

Mark 1:44 and said to him, "See that you say nothing to anyone; but go your way, show yourself to the priest, and offer for your cleansing those things which Moses commanded, as a testimony to them."

Mark 1:45 However, he went out and began to proclaim it freely, and to spread the matter, so that Jesus could no longer openly enter the city, but was outside in deserted places; and they came to Him from every direction.

Outline of Chapter 02

A. Verses 1-12 Jesus heals a paralytic

B. Verses 13- 17 Jesus calls Levi (Matthew)

C. Verses 18-22 Jesus answers a question on fasting

D. Verses 23-28 Jesus is the Lord of the Sabbath

Mark 2:1 And again He entered Capernaum after some days, and it was heard that He was in the house.

Mark 2:2 Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them.

Mark 2:3 Then they came to Him, bringing a paralytic who was carried by four men.

Mark 2:4 And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying.

TEXT: "they could not bring [the man] to him"
EVIDENCE: S B L Theta 33 892 three lat vg syr(h,pal) cop

TEXT: "they could not come near him" EVIDENCE: A C D K Delta Pi 090 f1 f13 28 565 700 1010 1241 Byz Lect most lat syr(p)

TEXT: "they could not come to him" EVIDENCE: W

Mark 2:5 When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you."

Mark 2:6 And some of the scribes were sitting there and reasoning in their hearts,

Mark 2:7 "Why does this Man speak blasphemies like this? Who can forgive sins but God alone?"

Mark 2:8 But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts?

Mark 2:9 "Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'?

Mark 2:10 "But that you may know that the Son of Man has power on earth to forgive sins" --He said to the paralytic,

Mark 2:11 "I say to you, arise, take up your bed, and go to your house."

Mark 2:12 Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!"

Mark 2:13 Then He went out again by the sea; and all the multitude came to Him, and He taught them.

Mark 2:14 As He passed by, He saw James the son of Alphaeus sitting at the tax office. And He said to him, "Follow Me." So he arose and followed Him.

Levi the son of Alphaeus .... This is could be Matthew who also was a son of Alphaeus which means he could be brother of James the son of Alphaeus. At least this is opinon of some scholars and use to be mine.

The Synoptic Gospels and The Book of Acts by D.A Hayes page 23 {"Matthew's name occurs, followed by that of Thomas and then by that of James the Less; and James is said to be the son of Alphaeus. If this Alphseus is the same as the one mentioned in the preceding chapter, it follows that Matthew and James the Less were brothers."}

In Luke Levi is not called the son of Alphseus, only James is called son of Alphseus. It Just states "a tax collector named Levi"

(Luke 5:27) After these things he went out, and saw a tax collector named Levi sitting at the tax office, and said to him, "Follow me!" (WEB)

Luke 6:15 Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot;

But in Acts both Matthew and James are together, in the greek son of is implied but not certain , it just state of Alphaeus.

Acts 1:13 And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James the son of Alphaeus and Simon the Zealot; and Judas the son of James.

(Matthew 9:9) As Jesus passed by from there, he saw a man called Matthew sitting at the tax collection office. He said to him, "Follow me." He got up and followed him. (WEB)

Matthew 10:3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

Chrysostom said that they where both tax collectors and fishermen before they became disciples but doesn't make a connection of them being brothers.

John Chrysostom in his Homily 32 on Matthew {"What manner of men were these? The

fishermen, the publicans: for indeed four were fishermen and two publicans, Matthew and James, and one was even a traitor. And what saith He to them? He presently charges them, saying, “Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel.”"}

But some ancient manuscripts of Mark (D Θ Φ f13) actually read “James” instead of “Levi” at Mark 2:14. The overwhelming manuscript tradition reads Levi, but the variant existed very early in the second century.

The Martyrdom of James, Son of Alphaeus says they are brothers but since I haven't read it , I can't confirm it with certainty since I found reference to it but not the document on the web.

1. Chrysostom believed one of the men named James had been a tax collector.

2. Some early manuscripts of Mark 2:14 read “James” instead of “Levi.”

3. Luke does mention Levi as the son of Alphaeus

4. If Chrysostom knew this variant, his statement makes perfect sense.

5. Therefore, it is possible that James the son of Alphaeus was originally understood to be the tax collector called in Mark 2:14.

Mark 2:15 Now it happened, as He was dining in Levi's house, that many tax collectors and sinners also reclined together with Jesus and His disciples; for there were many, and they followed Him.

Mark 2:16 And when the scribes of the Pharisees saw Him eating with the tax collectors and sinners, they said to His disciples, "How is it that He eats and drinks with tax collectors and sinners?"

TEXT: "when the scribes of the Pharisees saw"
EVIDENCE: B W 28 syr(pal) {S L 33 Delta 0130^{vid} one lat}

TEXT: "when the scribes and the Pharisees saw" EVIDENCE: A C D K Theta Pi f1 f13 565 700 892 1010 1241 Byz Lect most lat vg syr(p,h) cop(south) {cop(north)}

Pharisees were closely identified with the scribal/scholarly class. The term sofer (scribe) in the Second Temple period referred to someone who interpreted and transmitted Torah, and the Pharisaic movement was built around exactly this role.

Jewish Spiritual Heroes, Vol. I — On the Pharisees and their devotion to interpreting the law: describes how the Pharisees "devoted themselves to interpreting the law as they saw fit in order to adapt the religious commandments to the needs of the times" — the core

function of the scribal class.

{"**The Pharisees disdained an "Am Ha'Aretz". From other sources in the Talmud we know that the "Am Ha'Aretz" hated scholars.**

Concerning the meaning of the word "Pharisees" it was noted above that it indicates people who separated themselves from all others by their behavior. Others would have it that the name derives from the fact that they devoted themselves to interpreting the law as they saw fit in order to adapt the religious commandments to the needs of the times. Since the Pharisees deeply understood the spirit of the Torah, they gave up the search for pleasure in life even as they avoided pride or any action which might seem immoral. They practiced brotherly love toward one another and each individual sought with all his might to avoid temptation.

The Pharisees were organized as a society and every member was addressed as "Friend". This was not a closed organization and it did not limit its membership. Any person could join if he promised, in the presence of three members, to observe the rules of the organization which concentrated on cleanliness and ablutions. It is interesting to note that in accepting a new member no distinction was made between a scholar and an uneducated person. Both were considered of equal worth and any person who was willing to assume the burdens of Pharisaism could join the society."}

Bartenura on Mishnah Yadayim 4:6: clarifies that "Pharisees" was the name applied to the Sages of Israel — equating Pharisaic identity with rabbinic-scholarly identity.

{"The Sadducees say: we complain against you, Pharisees, because you say that the Holy Scriptures defile the hands, but the books of Homer do not defile the hands. Rabban Yohanan ben Zakkai said: Have we nothing against the Pharisees but this? Behold they say that the bones of a donkey are clean, yet the bones of Yohanan the high priest are unclean. They said to him: according to the affection for them, so is their impurity, so that nobody should make spoons out of the bones of his father or mother. He said to them: so also are the Holy Scriptures according to the affection for them, so is their uncleanness. The books of Homer which are not precious do not defile the hands.

The Sadducees say: we complain against you, Pharisees, that you declare an uninterrupted flow of a liquid to be clean. The Pharisees say: we complain against you, Sadducees, that you declare a stream of water which flows from a burial-ground to be clean? The Sadducees say: we complain against you, Pharisees, that you say, my ox or donkey which has done injury is liable, yet my male or female slave who has done injury is not liable. Now if in the case of my ox or my donkey for which I am not responsible if they do not fulfill religious duties, yet I am responsible for their damages, in the case of my male or female slave for whom I am responsible to see that they fulfill mitzvot, how much more so that I

should be responsible for their damages? They said to them: No, if you argue about my ox or my donkey which have no understanding, can you deduce from there anything concerning a male or female slave who do have understanding? So that if I were to anger either of them and they would go and burn another person's stack, should I be liable to make restitution?

A Galilean min said: I complain against you Pharisees, that you write the name of the ruler and the name of Moses together on a divorce document. The Pharisees said: we complain against you, Galilean min, that you write the name of the ruler together with the divine name on a single page [of Torah]? And furthermore that you write the name of the ruler above and the divine name below? As it is said, "And Pharoah said, Who is the Lord that I should hearken to his voice to let Israel go?" (Exodus 5:2) But when he was smitten what did he say? "The Lord is righteous" (Exodus 9:27)."}

TEXT: "Does he eat with tax collectors and sinners?"
EVIDENCE: {S} B D W Theta some lat {one lat}

TEXT: "Does he eat and drink with tax collectors and sinners?"

EVIDENCE: A K Pi f1 28 33 565 700 892 1010 1241 Byz Lect one lat syr(p,h,pal) {C L Delta f13 three lat vg cop}

Mark 2:17 When Jesus heard it, He said to them, "Those who are well have no need of a physician, but those who are sick. I did not come to call the righteous, but sinners, to repentance."

Mark 2:18 The disciples of John and of the Pharisees were fasting. Then they came and said to Him, "Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?"

The days which disciples of John and of the Pharisees were fasting were Monday to Thursday

The Monday-Thursday fasting of the ma'amadot was tied to the Temple service rotation. Each week a different group represented the Jewish people, and the laypeople among them fasted Mon–Thu. This practice also became a general custom for individuals seeking extra piety — and is still observed by some communities today.

Talmud Taanit 26a — The Gemara's elaboration on this practice and its reasoning

{"When the time arrived for the members of a certain priestly watch to ascend, the priests and Levites of that watch would ascend to Jerusalem to perform the Temple service. And as for the Israelites assigned to that priestly watch, some of them went up to Jerusalem, while the rest of them assembled in their towns and read the act of Creation. And the members of

the non-priestly watch, who represented the entire community that week, would fast four days a week, from Monday until Thursday. And they would not fast on Shabbat eve, in deference to Shabbat, as they did not wish to start Shabbat while fasting. And they did not fast on Sunday, so as not to go from rest and delight immediately to exertion and fasting, and run the risk that they might die as a result of the abrupt change."}

Mishneh Torah, Laws of Fasts 3:3 — Maimonides codifying Monday-Thursday-Monday as the communal fast sequence

{"If these [fasts] pass without [their prayers] being answered, the court should decree an additional three communal fasts. On these fasts, we eat and drink while it is still day [on the day before the fast], as on the fast of Yom Kippur.

The men serving in the [weekly] priestly watch should fast for part of the day, but should not complete the fast. The men of the beit av - those individuals who are involved in the Temple service that day - should not fast at all.

On a fast for which we are required to cease eating while it is still day, once a person has ceased eating and decided not to eat any more, he may not change his mind and eat, even though there is still time during the day."}

Just so no one gets confused there were Jews who fasted two days a week and there where those who went up to four in Matthew I discuss those who fast two and here I am discussing those who fasted four days.

The fast on Mondays and Thursdays and the Monday after the Festivals. Containing 1 paragraph:

Shulchan Arukh OC 492:1 — the Ashkenazic custom of Mon/Thu fasting {"Some have the custom to fast on Mondays and Thursdays, and also on the Monday after Pesach and after Sukkot. They wait until the entire month of Nisan and Tishrei has passed, and then they fast. Rema: In places like Ashkenaz and France, it is customary to fast, and they treat it like a public fast, with the recitation of Vayechal (Torah reading)."}

This is why in Luke the Pharisee when standing in prayer said he fasted twice a week.

(Luke 18:11) The Pharisee stood and prayed to himself like this: 'God, I thank you, that I am not like the rest of men, extortioners, unrighteous, adulterers, or even like this tax collector. (WEB)

Mark 2:19 And Jesus said to them, "Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast.

While Jesus was with his disciples there was no need to fast but when Jesus goes away they

would be fasting.

(Acts 13:2-3) As they served the Lord and fasted, the Holy Spirit said, "Separate Barnabas and Saul for me, for the work to which I have called them." Then, when they had fasted and prayed and laid their hands on them, they sent them away. (WEB)

(Acts 14:23) When they had appointed elders for them in every assembly, and had prayed with fasting, they commended them to the Lord, on whom they had believed. (WEB)

Mark 2:20 But the days will come when the bridegroom will be taken away from them, and then they will fast in those days.

Mark 2:21 No one sews a piece of unshrunk cloth on an old garment; or else the new piece pulls away from the old, and the tear is made worse.

Mark 2:22 "And no one puts new wine into old wineskins; or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins."

Mark 2:23 Now it happened that He went through the grainfields on the Sabbath; and as they went His disciples began to pluck the heads of grain.

Mark 2:24 And the Pharisees said to Him, "Look, why do they do what is not lawful on the Sabbath?"

Mark 2:25-26 But He said to them, "Have you never read what David did when he was in need and hungry, he and those with him: how he went into the house of God in the days of Abiathar the high priest, and ate the showbread, which is not lawful to eat, except for the priests, and also gave some to those who were with him?"

Reference to this event is found in :

1 Samuel 21:1-6 WEB 1 Then came David to Nob to Ahimelech the priest: and Ahimelech came to meet David trembling, and said to him, Why are you alone, and no man with you? 2 David said to Ahimelech the priest, The king has commanded me a business, and has said to me, Let no man know anything of the business about which I send you, and what I have commanded you: and I have appointed the young men to such and such a place. 3 Now therefore what is under your hand? give me five loaves of bread in my hand, or whatever there is present. 4 The priest answered David, and said, There is no common bread under my hand, but there is holy bread; if only the young men have kept themselves from women. 5 David answered the priest, and said to him, Of a truth women have been kept from us about these three days; when I came out, the vessels of the young men were holy, though it was but a common journey; how much more then today shall their vessels be holy? 6 So the priest gave him holy bread; for there was no bread there but the show bread, that was

taken from before Yahweh, to put hot bread in the day when it was taken away.

Where it states that others can't eat of this bread that is not a priest can be found in :

Exodus 29:32-33 WEB 32 Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the door of the tent of meeting. 33 They shall eat those things with which atonement was made, to consecrate and sanctify them: but a stranger shall not eat of it, because they are holy.

Leviticus 8:31 WEB 31 Moses said to Aaron and to his sons, "Boil the flesh at the door of the Tent of Meeting, and there eat it and the bread that is in the basket of consecration, as I commanded, saying, 'Aaron and his sons shall eat it.'

Leviticus 24:5-9 WEB 5 "You shall take fine flour, and bake twelve cakes of it: two tenth parts of an ephah shall be in one cake. 6 You shall set them in two rows, six on a row, on the pure gold table before Yahweh. 7 You shall put pure frankincense on each row, that it may be to the bread for a memorial, even an offering made by fire to Yahweh. 8 Every Sabbath day he shall set it in order before Yahweh continually. It is on the behalf of the children of Israel an everlasting covenant. 9 It shall be for Aaron and his sons; and they shall eat it in a holy place: for it is most holy to him of the offerings of Yahweh made by fire by a perpetual statute."

Some people say that Jesus got it wrong in Mark 2:25-26 because Abiathar was not the high priest but his father Ahimelech was the high priest.

Although this passage in Mark does sound like a contradiction, it is not necessarily a contradiction.

Abiathar was the son of Ahimelech, yet 2 Samuel 8:17 and 1 Chronicles 18:16 contain a name variation in which the names Ahimelech and Abimelech appear differently in the priestly genealogy. This demonstrates that there was some variation in the transmission of these names in the biblical manuscripts. Therefore, the Abiathar/Ahimelech issue should not be treated as an automatic contradiction. This raises the possibility of a naming variation within this priestly family. Rashi, however, does not take this position.

(2 Samuel 8:17) and Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were priests; and Seraiah was scribe; (WEB)

(1 Chronicles 18:16) and Zadok the son of Ahitub, and Abimelech the son of Abiathar, were priests; and Shavsha was scribe; (WEB)

Rashi and Ahimelech was of the sons of Ithamar This is Ahimelech the son of Ebiathar, as is proven immediately following (verse 6): “And Shemaiah, etc. wrote them...” until “and Ahimelech the son of Ebiathar.”

Furthermore, the phrase in Mark can be understood as referring to the time of Abiathar, who later became high priest, rather than claiming that Abiathar held the office at the exact moment David received the showbread.

Also, not all manuscripts read the same way in this passage. Look at the following:

TEXT: "he entered into the house of God in [the time of] Abiathar [the] high priest, and ate" EVIDENCE: S B K L 892 1010 Byz some Lect some lat vg syr(p,h) some syr(pal)

TEXT: "he entered into the house of God, and ate" EVIDENCE: D W 1009 1546* some lat syr(s) some syr(pal)

TEXT: "he entered into the house of God in [the time of] Abiathar the priest, and ate" EVIDENCE: Delta one lat

TEXT: "he entered into the house of God in [the time of] Abiathar the high priest, and ate" EVIDENCE: A C Theta Pi 074 f1 f13 28 33 565 700 1241 most Lect cop

And even if all the manuscripts just said "he entered into the house of God in [the time of] Abiathar the high priest, and ate" Its main focus is on the time when Abiathar was alive, rather than necessarily indicating that he was already high priest at that exact time.

A Student's Guide to New Testament Textual Variants by Terry, Bruce, 1995 {"However, the phrase may have two other meanings: First, it may be that Jesus just mentions Abiathar with the highest title that he wore, thus meaning "in the time of Abiathar, who became high priest." The addition of "the" before "high priest" which some manuscripts have would make this meaning more possible in Greek. Second, it is also possible to translate the idiom "in [the passage about] Abiathar [the] high priest," as is found in Mark 12:26: "in [the passage about] the bush.""}

Therefore, Mark 2:25–26 does not require us to conclude that Jesus made a historical error or that the passage is contradictory.

Mark 2:27 And He said to them, "The Sabbath was made for man, and not man for the Sabbath.

Mark 2:28 "Therefore the Son of Man is also Master (Owner , God , Lord) of the Sabbath."

Outline of Chapter 03

A. Verses 1-6 Jesus heals a man with a withered hand

B. Verses 7-12 A great crowd follows after Jesus

C. Verses 13-19 Jesus Chooses his Twelve Disciples (Apostles)

D. Verses 20-21 Jesus family thinks he is crazy

E. Verses 22-30 The Scribes From Jerusalem blasphemy against the Holy Spirit

F. Verses 31-35 Who are truly Jesus' mother and brothers

Mark 3:1 And He entered the synagogue again, and a man was there who had a withered hand.

Mark 3:2 So they watched Him closely, whether He would heal him on the Sabbath, so that they might accuse Him.

Mark 3:3 And He said to the man who had the withered hand, "Step forward."

Mark 3:4 Then He said to them, "Is it lawful on the Sabbath to do good or to do evil, to save life or to kill?" But they kept silent.

Mark 3:5 And when He had looked around at them with anger, being grieved by the hardness of their hearts, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored as whole as the other.

Mark 3:6 Then the Pharisees went out and immediately plotted with the Herodians against Him, how they might kill (destroy) Him.

Mark 3:7 But Jesus withdrew with His disciples to the sea. And a great multitude from Galilee followed Him, and from Judea

Mark 3:8 and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how many things He was doing, came to Him.

Mark 3:9 So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him.

Mark 3:10 For He healed many, so that as many as had afflictions pressed about Him to touch Him.

Mark 3:11 And the unclean spirits, whenever they saw Him, worshiped (fell down before) Him and cried out, saying, "You are the Son of God."

Mark 3:12 But He sternly warned them that they should not make Him known.

Mark 3:13 And He went up on the mountain and called to Him those He Himself wanted. And they came to Him.

Mark 3:14 Then He appointed 12, that they might be with Him and that He might send them out to preach,

TEXT: "he appointed twelve, whom he also named apostles, so that"
EVIDENCE: S B C*(vid) W Delta Theta f13 28 cop

TEXT: "he appointed twelve, so that" EVIDENCE: A C^2 D K L P Pi f1 33 565 700 892 1010 1241 Byz Lect lat vg most syr

Mark 3:15 and to have power to heal sicknesses and to cast out demons:

Mark 3:16-19 Simon, to whom He gave the name Peter; James the son of Zebedee and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder"; Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Cananite; and Judas Iscariot, who also betrayed Him. And they went into a house.

TEXT: "demons. ·And he appointed the twelve, even Simon, [to whom] he"
EVIDENCE: S B C* Delta 565

TEXT: "demons: ·even Simon, [to whom] he" EVIDENCE: A C^2 D K L P Theta Pi f1 28 33 700 892 1010 1241 Byz Lect most lat vg syr cop(north)

TEXT: "demons: ·first Simon, and to Simon he" EVIDENCE: f13 cop(south)

Mark 3:20 Then the multitude came together again, so that they could not so much as eat bread.

Mark 3:21 But when His own people heard about this, they went out to lay hold of Him, for they said, "He is out of His mind."

Mark 3:22 And the scribes who came down from Jerusalem said, "He has Beelzebul," and, "By the ruler of the demons He casts out demons."

TEXT: "He has [the demon] Beelzebul"
EVIDENCE: S A C D L W Theta f1 f13 Maj lat some vg syr(h) cop

TEXT: "He has [the demon] Beezebul" EVIDENCE: B

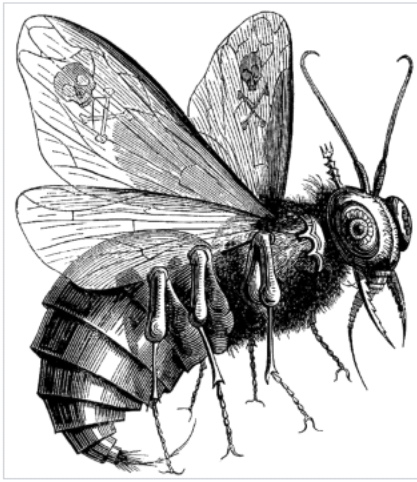
TEXT: "He has [the demon] Beelzebub" EVIDENCE: most vg syr(s,p)

First time Beelzebub is mentioned in scripture is in 2 Kings 1

II Kings 1:1–6 — Elijah rebukes Ahaziah for consulting "Baal-Zebub, the god of Ekron" instead of the God of Israel. The name means Baal of the Flies (or Lord of Flies) could possibly mean “Lord of the dwelling” or “Lord of the high place”. Some scholars think it means “Lord of dung” (Jewish insult) .

(2 Kings 1:1-6) Moab rebelled against Israel after the death of Ahab. Ahaziah fell down through the lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said to them, Go, inquire of Baal Zebub, the god of Ekron, whether I shall recover of this sickness. But the angel of Yahweh said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and tell them, Is it because there is no God in Israel, that you go to inquire of Baal Zebub, the god of Ekron? Now therefore thus says Yahweh, You shall not come down from the bed where you are gone up, but shall surely die. Elijah departed. The messengers returned to him, and he said to them, Why is it that you have returned? They said to him, There came up a man to meet us, and said to us, Go, turn again to the king who sent you, and tell him, Thus says Yahweh, Is it because there is no God in Israel, that you send to inquire of Baal Zebub, the god of Ekron? therefore you shall not come down from the bed where you are gone up, but shall surely die. (WEB)

In the NT, the term is used as a title for the ruler of demons, Satan. See verses 22-23. Later Jewish demonological literature (e.g., Testament of Solomon, 3rd–4th century) reflects similar ideas, though it postdates the NT.



Beelzebub's appearance from the *Dictionnaire Infernal*, akin to a fly

In the Testament of Solomon he appears as the Prince of Demons {"13. So Ornias took the finger-ring, and went off to Beelzeboul, who has kingship over the demons. He said to him: "Hither! Solomon calls thee." But Beelzeboul, having heard, said to him: "Tell me, who is this Solomon of whom thou speakest to me?" Then Ornias threw the ring at the chest of Beelzeboul, saying: "Solomon the king calls thee." But Beelzeboul cried aloud with a mighty voice, and shot out a great burning flame of fire; and he arose, and followed Ornias, and

came to Solomon.

14. And when I saw the prince of demons, I glorified the Lord God, Maker of heaven and earth, and I said:

"Blessed art thou, Lord God Almighty, who hast given to Solomon thy servant wisdom, the assessor of the wise, and hast subjected unto me all the power of the devil."

15. And I questioned him, and said: "Who art thou?" The demon replied: "I am Beelzebub, the exarch of the demons. And all the demons have their chief seats close to me. And I it is who make manifest the apparition of each demon." And he promised to bring to me in bonds all the unclean spirits. And I again glorified the God of heaven and earth, as I do always give thanks to him.

16. I then asked of the demon if there were females among them. And when he told me that there were, I said that I desired to see them. So Beelzeboul went off at high speed, and brought unto me Onoskelis, that had a very pretty shape, and the skin of a fair-hued woman; and she tossed her head. "}

The Talmud identifies "Zevuv, the Baal of Ekron" as a fly-shaped idol — literally small enough to carry in one's pocket and kiss. The discussion is about the minimum size of an idol for halakhic purposes, not about a demonic figure.

Shabbat 83b — {"Rav Aḥadvoi bar Ami raised a dilemma: What is the halakha with regard to idolatry that is less than an olive-bulk? Rav Yosef strongly objected to this: With regard to what use was this dilemma raised? If you say it was raised with regard to the matter of the prohibition of idolatry, let it only be like Zevuv, the Baal of Ekron, which was the size and form of a fly, as it was taught in a baraita with regard to the verse: “And they made Baal Berit into their god” (Judges 8:33). The Sages said that this is referring to Zevuv, the Baal of Ekron. It teaches that each and every person made an image of his god and placed it in his pocket. When he remembered it, he removed it from his pocket and embraced and kissed it. Apparently, even idolatry the size of a fly falls under the rubric of the prohibition of idolatry. Rather, the dilemma is: What is the halakha with regard to the matter of impurity? The two sides of the dilemma are as follows: Since an idol is juxtaposed to a creeping animal, just as a creeping animal transmits impurity when it is a lentil-bulk, so too, idolatry transmits impurity when it is a lentil-bulk. Or perhaps idolatry is juxtaposed to a corpse, and just as a corpse transmits impurity only when it is at least an olive-bulk, so too, idolatry transmits impurity only when it is at least an olive-bulk."}

Mark 3:23 So He called them to Himself and said to them in parables: "How can Satan cast out Satan?

Mark 3:24 "If a kingdom is divided against itself, that kingdom cannot stand.

Mark 3:25 "And if a house is divided against itself, that house cannot stand.

Mark 3:26 "And if Satan has risen up against himself, and is divided, he cannot stand, but has an end.

Mark 3:27 "No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house.

Mark 3:28 "Amen (Assuredly ,Very) , I say to you, *that* all sins that sons of men *commit* will be forgiven , and whatever blasphemies they may utter;

Mark 3:29 "but he who keeps saying blasphemes against the Holy Spirit will never be forgiven, but is subject to eternal condemnation" --

Matthew states that it will not be forgiven them either in this age or the age to come.

(Matthew 12:31-32) Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. Whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age, nor in that which is to come. (WEB)

Remember this world would have a end. And we expect a new one to come.

(Revelation 21:1) I saw a new heaven and a new earth: for the first heaven and the first earth have passed away, and the sea is no more. (WEB)

Luke states It just states it will not be forgiven them

(Luke 12:10) Everyone who speaks a word against the Son of Man will be forgiven, but those who blaspheme against the Holy Spirit will not be forgiven. (WEB)

When the Scribes and Pharisees was saying Jesus did his miracles by the prince of the demons, they were saying that the Holy Spirit was a demon. Because it was by the Holy Spirit , Jesus miracles was brought forth by. It is important to note in doing so the unforgivable sin is a hardened, persistent, knowing rejection of the Spirit's testimony about Christ—not a momentary doubt, fear, or intrusive thought.

(Matthew 12:28) But if I by the Spirit of God cast out demons, then the Kingdom of God has come upon you. (WEB)

Luke states it differently

(Luke 11:20) But if I by the finger of God cast out demons, then the Kingdom of God has come to you. (WEB)

There are many Christians who at times might become afraid of commiting this very act.

How can someone know if they have blasphemed against the Holy Spirit? How would such a person act who commited this sin? What should be expected of such a person who commited this sin?

Such a person is empty of spirituality, even if they appear spiritual outwardly, they don't carry the Holy Spirit with them. So we should not see the Holy Spirit active in their lives.

1) Cold heart toward the Trinity , They should have no interest in Jesus. The Holy Spirit who puts love for God in the believer.

(Romans 5:5) and hope doesn't disappoint us, because God's love has been poured out into our hearts through the Holy Spirit who was given to us. (WEB)

2) A Heart of unbelief, doesn't matter what signs, wonders, evidence they see from God in favor of Jesus, they won't believe. If anything they would ask for more signs and evidence even if the evidence is a multitude, clearly infront of their faces, it is not enough.

(Matthew 12:38) Then certain of the scribes and Pharisees answered, "Teacher, we want to see a sign from you." (WEB)

(Matthew 16:1) The Pharisees and Sadducees came, and testing him, asked him to show them a sign from heaven. (WEB)

(Mark 8:11) The Pharisees came out and began to question him, seeking from him a sign from heaven, and testing him. (WEB)

The Holy Spirit is the one who works faith in the believers to believe

(Galatians 5:22-23) But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, {or, faithfulness} gentleness, and self-control. Against such things there is no law. (WEB)

1Corinthians 12:9 to another faith, by the same Spirit; and to another gifts of healings, by the same Spirit;

3) Hostility towards Jesus , if Jesus would be here at this moment in the flesh, you would be plotting to kill or better said attempting to kill him

(Matthew 12:14) But the Pharisees went out, and conspired against him, how they might destroy him. (WEB)

(Mark 3:6) The Pharisees went out, and immediately conspired with the Herodians against him, how they might destroy him. (WEB)

4) No repentance towards your sin , you would do it again and again. And feel like it wasn't

sin . The Holy Spirit gives believers repentance towards their sin.

(John 16:8) When he has come, he will convict the world about sin, about righteousness, and about judgment; (WEB)

5) You would not be worried about if you commited this sin. Those who commit this sin is not worried about if they commited this sin.

Notice:

Mark 3:22 And the scribes who came down from Jerusalem said, "He has Beelzebub," and, "By the ruler of the demons He casts out demons."

Mark 3:30 because they kept saying , "He has an unclean spirit."

They did not stop or become worried about whether they had committed it. They just kept doing it with no regards concerning their souls. They kept saying , They persisted in saying. Notice also the note for Mark 3:30 below.

Mark 3:30 because they kept saying , "He has an unclean spirit."

The Verb "saying" Imperfect Active Indicative 3rd Plural which means something one does not just one but is on going

Mark 3:31 Then His brothers and His mother came, and standing outside they sent to Him, calling Him.

Mark 3:32 And a multitude was sitting around Him; and they said to Him, "Look, Your mother and Your brothers are outside seeking You."

TEXT: "your mother and your brothers and your sisters are outside"
EVIDENCE: A D 700 1010 some lat syr(h)margin

TEXT: "your mother and your brothers are outside" EVIDENCE: S B C K L W Delta Theta Pi 074 f1 f13 28 33 565 892 1241 Byz Lect some lat vg syr(s,p,h) cop

Mark 3:33 But He answered them, saying, "Who is My mother, or My brothers?"

Mark 3:34 And He looked around in a circle at those who sat about Him, and said, "Here are My mother and My brothers!

Mark 3:35 "For whoever does the will of God is My brother and My sister and mother."

Outline of Chapter 04

A. Verses 1-9 The parable of the Sower

B. Verses 10-13 The purpose of the parables

C. Verses 14- 20 The interpretation of the parable of the Sower

D. Verses 21-25 A lamp under a basket

E. Verses 26-29 The parable of the growing seed

F. Verses 30-34 The parable of the mustard seed

G. Verses 35-41 Jesus calms a storm

Mark 4:1 And again He began to teach by the sea. And a great multitude was gathered to Him, so that He got into a boat and sat in it on the sea; and the whole multitude was on the land facing the sea.

Mark 4:2 Then He taught them many things by parables, and said to them in His teaching:

Mark 4:3 Listen! Behold, a sower went out to sow.

Mark 4:4 And it happened, as he sowed, that some seed fell by the wayside; and the birds of the air came and devoured it.

Mark 4:5 Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth.

Mark 4:6 But when the sun was up it was scorched, and because it had no root it withered away.

Mark 4:7 And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop.

Mark 4:8 But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirtyfold, some sixty, and some a hundred."

Mark 4:9 And He said to them, "He who has ears to hear, let him hear!"

Mark 4:10 But when He was alone, those around Him with the twelve asked Him about the parable.

Mark 4:11 And He said to them, "To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables,

Mark 4:12 so that 'Seeing they may see and not perceive, And hearing they may hear and not understand; Lest they should turn, And their sins be forgiven them.'"

Mark 4:13 And He said to them, "Do you not understand this parable? How then will you understand all the parables?

Mark 4:14 The sower sows the word.

Mark 4:15 And these are the ones by the wayside where the word is sown. When they hear, Satan comes immediately and takes away the word that was sown in their hearts.

Luke states why Satan does it ? That they may not believe and be saved.

(Luke 8:12) Those along the road are those who hear, then the devil comes, and takes away the word from their heart, that they may not believe and be saved. (WEB)

Mark 4:16 These likewise are the ones sown on stony ground who, when they hear the word, immediately receive it with gladness;

Mark 4:17 and they have no root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for the word's sake, immediately they stumble.

Mark 4:18 Now these are the ones sown among thorns; they are the ones who hear the word,

Mark 4:19 and the cares of this world, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful.

Luke states that this kind of person brings no fruit to maturity

(Luke 8:14) "Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. (NKJV)

If fruit is seen, it will not mature. They will not grow spiritually.

Mark 4:20 But these are the ones sown on good ground, those who hear the word, accept it, and bear fruit: some 30 fold, some 60, and some a 100."

Matthew adds the words "and understands it" They are not just hearing the word preached or taught and accepting it, but they are also understanding it in order to bear the fruit they are supposed to.

(Matthew 13:23) "But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces: some a hundredfold, some sixty,

some thirty." (NKJV)

And Luke states that the heart is honest and good, and that the fruit is grown with patience.

(Luke 8:15) "But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience. (NKJV)

Mark 4:21 Also He said to them, "Is a lamp brought to be put under a basket (bushel) or under a bed? Is it not to be set on a lampstand?

The English word "bushel" does not appear in the original Hebrew or Greek texts, it is used in translations to approximate ancient units like the Hebrew seah, ephah, or omer, and the Greek modios.

Mark 4:22 For there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should come to light.

Mark 4:23 If anyone has ears to hear, let him hear."

Mark 4:24 Then He said to them, "Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given.

Mark 4:25 For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him."

Mark 4:26 And He said, "The kingdom of God is as if a man should scatter seed on the ground,

Mark 4:27 and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how.

Mark 4:28 For the earth yields crops by itself: first the blade, then the head, after that the full grain in the head.

Mark 4:29 But when the grain ripens, immediately he puts in the sickle, because the harvest has come."

Mark 4:30 Then He said, "To what shall we liken the kingdom of God? Or with what parable shall we picture it?

Mark 4:31-32 It is like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth. But when it is sown, it grows up and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest under its shade."

Mark 4:33 And with many such parables He spoke the word to them as they were able to hear it.

Mark 4:34 But without a parable He did not speak to them. And when they were alone, He explained all things to His disciples.

Mark 4:35 On the same day, when evening had come, He said to them, "Let us cross over to the other side."

Mark 4:36 Now when they had left the multitude, they took Him along in the boat as He was. And other little boats were also with Him.

Mark 4:37 And a great windstorm arose, and the waves beat into the boat, so that it was already filling.

Mark 4:38-39 But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, "Teacher (master) , do you not care that we are going to perish?" Then He arose and rebuked the wind, and said to the sea, "Peace, be still!" And the wind ceased and there was a great calm.

Jesus as YHWH fullfills

(Psalms 89:8-9) Yahweh, God of Armies, who is a mighty one, like you? Yah, your faithfulness is around you. You rule the pride of the sea. When its waves rise up, you calm them. (WEB)

(Psalms 107:28-29) Then they cry to Yahweh in their trouble, and he brings them out of their distress. He makes the storm a calm, so that its waves are still. (WEB)

Mark 4:40 But He said to them, "Why are you so fearful? How is it that you have no faith?"

TEXT: "Why are pl you cowardly? Do pl you not yet have faith?"
EVIDENCE: S B D L Delta Theta 565 700 892* most lat vg cop

TEXT: "Why are pl you cowardly like this? How [is it that] pl you do not have faith?" EVIDENCE: A C K Pi 33 1010 1241 Byz Lect one lat syr(p,h)

TEXT: "Why are pl you cowardly like this? Do pl you not yet have faith?" EVIDENCE: $p^{45\ vid}$ f1 f13 28 (omit "are") 892margin

Mark 4:41 And they feared exceedingly, and said to one another, "Who can this be, that even the wind and the sea obey Him!"

Outline of Chapter 05

A. Verses 1-20 Jesus Heals a Man with 4,000 to 6,000 Demons

B. Verses 21-43 Jesus Heals a Woman and Jairus' Daughter

Mark 5:1 Then they came to the other side of the sea, to the country of the Gergesenes (Gerasenes, from Gadara (a town east of the Jordan).

TEXT: "to the country of the Gerasenes."
EVIDENCE: S* B D lat vg cop(south)

TEXT: "to the country of the Gergesenes."EVIDENCE: S^{c} L Delta Theta f1 28 33 565 700 892 1241 Lect syr(s) syr(h)margin cop(north)

TEXT: "to the country of the Gadarenes." EVIDENCE: A C K Pi f13 1010 Byz syr(p,h)

A Student's Guide in Textual Criticism by Bruce Terry states {" Gerasa, Gadara, and Gergesa were all cities of the region called Decapolis, so each reading would refer to the same country. It seems most likely that "Gerasenes" was original here and in Luke 8:26, 37, while "Gadarenes" was original in Matthew 8:28. The reading "Gergesenes" seems to have been proposed by Origen, and added to manuscripts under his influence."}

Mark 5:2 And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit,

Mark 5:3 who had his dwelling among the tombs; and no one could bind him, not even with chains,

Mark 5:4 because he had often been bound with shackles and chains. And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him.

Mark 5:5 And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones.

Mark 5:6 When he saw Jesus from afar, he ran and worshiped Him.

Mark 5:7 And he cried out with a loud voice and said, "What have I to do with You, Jesus, Son of the Most High God? I implore You by God that You do not torment me."

Mark 5:8 For He said to him, "Come out of the man, unclean spirit!"

Mark 5:9 Then He asked him, "What is your name?" And he answered, saying, "My name is Legion; for we are many."

Legion was 4,000 to 6,000

Mark 5:10 Also he begged Him earnestly that He would not send them out of the country.

Mark 5:11 Now a large herd of swine was feeding there near the mountains.

Mark 5:12 So all the demons begged Him, saying, "Send us to the swine, that we may enter them."

Mark 5:13 And at once Jesus gave them permission. Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea.

Mark 5:14 So those who fed the swine fled, and they told it in the city and in the country. And they went out to see what it was that had happened.

Mark 5:15 Then they came to Jesus, and saw the one who had been demon-possessed and had the legion, sitting and clothed and in his right mind. And they were afraid.

Mark 5:16 And those who saw it told them how it happened to him who had been demon-possessed, and about the swine.

Mark 5:17 Then they began to plead with Him to depart from their region.

Mark 5:18 And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him.

Mark 5:19 However, Jesus did not permit him, but said to him, "Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you."

Mark 5:20 And he departed and began to proclaim in Decapolis all that Jesus had done for him; and all marveled.

Mark 5:21 Now when Jesus had crossed over again by boat to the other side, a great multitude gathered to Him; and He was by the sea.

Mark 5:22 And behold, one of the rulers of the synagogue came, Jairus by name. And when he saw Him, he fell at His feet

Mark 5:23 and begged Him earnestly, saying, "My little daughter lies at the point of death. Come and lay Your hands on her, that she may be healed, and she will live."

Mark 5:24 So Jesus went with him, and a great multitude followed Him and thronged Him.

Mark 5:25 Now a certain woman had a flow of blood for 12 years,

Mark 5:26 and had suffered many things from many physicians. She had spent all that she

had and was no better, but rather grew worse.

The woman in that Gospel story (Matthew 9, Mark 5, Luke 8) would be classified in Jewish law as a zavah or zava —{"In Jewish ritual law, a zavah (Hebrew זבה, lit. "one who[se body] flows") is a woman who has had vaginal blood discharges not during the usually anticipated menstrual cycle, and thus entered a state of ritual impurity. "}a woman with an abnormal flow of blood outside her regular menstrual cycle, as defined in Leviticus 15.

Leviticus 15:25 When a woman has had a discharge of blood for many days, not at the time of her menstrual separation, or when she has a discharge beyond her period of menstrual separation, she shall be impure, as though at the time of her menstrual separation, as long as her discharge lasts.

Talmud Niddah 72b–73a — Rabbinic analysis of the zava's status {"And if so, how do I realize the meaning of the verse: “And if a woman has a flow, and her flow on her flesh be blood, she shall be in her impurity seven days; and whoever touches her shall be impure until the evening” (Leviticus 15:19)? This is referring to one who sees blood on only one day. But perhaps one who sees blood for three days at the beginning of her days of menstruation should become a zava? The verse states: “And if a woman has a discharge of her ziva blood for many days not in the time of her menstruation, or if she has a discharge beyond the time of her menstruation, all the days of the issue of her ziva she shall be as in the days of her menstruation: She is impure” (Leviticus 15:25). This verse teaches that a woman becomes a zava only if she experiences bleeding close to her days of menstruation, i.e., on the day following her days of menstruation, but not during her days of menstruation.

The baraita continues: And I have derived only that she is a zava in a case where she experiences bleeding close to her time of menstruation. From where do I derive that if she experiences bleeding one day separated from her days of menstruation she is also a zava? The verse states: “Or if she has a discharge beyond the time of her menstruation” (Leviticus 15:25).

The baraita further states: I have derived only that she is a zava in a case where she experiences bleeding one day away from her time of menstruation. From where is it derived to include a case when she experiences bleeding two, three, four, five, six, seven, eight, nine, or ten days separated from her days of menstruation that she is also a zava? From where is this derived?

You say as follows: Just as we find with regard to a woman who experiences bleeding on the fourth day of her days of ziva, that it is fit for counting, i.e., if she experiences bleeding for the first time on that day she must count one clean day for the one day that she experienced bleeding, and it is fit for ziva, i.e., if it is the last of three consecutive days of sightings that she becomes a greater zava, so too I will bring and include the tenth day, as it

is fit for counting if she experiences bleeding for the first time on that day, and fit for ziva if she experiences bleeding for the third consecutive day on the tenth day.

The baraita continues: And from where is it derived to include a case where she experiences bleeding on the eleventh day after her days of menstruation? The verse states: "Not in the time of her menstruation" (Leviticus 15:25). One might have thought that I include even the twelfth day after her period of menstruation. You must say: No, as that is no longer within her days of ziva.

The baraita further states: And what did you see to include the eleventh day and to exclude the twelfth day? I include the eleventh day as it is fit for counting the seven clean days that follow sightings on three consecutive days which ended on the fourth day, as derived from the verse: "Or if she has a discharge beyond the time of her menstruation" (Leviticus 15:25), as explained; and I exclude the twelfth day as it is not fit for counting the seven clean days after the fourth day, a requirement derived from the same verse: "Or if she has a discharge beyond the time of her menstruation."

The baraita further explains that the word "impure" in that verse teaches that a zava renders one who engages in intercourse with her impure, just like a menstruating woman does. The term: "She is impure," indicates that she, a zava, renders a man who engages in intercourse with her impure, but a zav does not render a woman whom he engages in intercourse with ritually impure.

One might have thought that one who engages in intercourse with a zav has the same status as one who engages in intercourse with a zava. Could this not be derived through an a fortiori inference? And if a zava, who does not become impure through three sightings like she becomes impure if she experiences bleeding for three consecutive days, and yet she renders a man who engages in intercourse with her impure, then with regard to a zav, who becomes impure through three sightings even on a single day like he becomes impure by seeing a discharge for three consecutive days, isn't it logical that he should render a women whom he engages in intercourse with ritually impure? Therefore, the verse states: "She shall be impure." This teaches that a zava renders a man who engages in intercourse with her impure, but a zav does not render a woman whom he engages in intercourse with ritually impure.

And from where is it derived that a zava transmits impurity to items designated for lying or sitting? The verse states: "Every bed which she lies on all the days of her discharge shall be for her like the bed of her menstruation; and everything that she sits on shall be impure, as the impurity of her menstruation" (Leviticus 15:26).

And I have derived only that she transmits impurity to items designated for lying or sitting if she experiences bleeding for three consecutive days and is a greater zava. From where do

I derive that she transmits impurity to items designated for lying or sitting if she experiences bleeding for two consecutive days and is only a lesser zava? The verse states "days." And from where do I derive that she transmits impurity to items designated for lying or sitting even if she experiences bleeding on only one day? The verse states: "All the days of her discharge."

The baraita continues: And from where is it derived that she counts one clean day for experiencing bleeding on one day? The verse states: "All the days of her discharge shall be for her." One might have thought that she must count seven clean days for experiencing bleeding on two consecutive days. And this is a logical inference: Just as a zav, who does not count one clean day if he sees a discharge on one day, nevertheless must count seven clean days if he sees a discharge on two days, then with regard to a zava, who counts one clean day if she experiences bleeding on one day, isn't it logical that she should count seven clean days if she experiences bleeding on two consecutive days? The verse states: "All the days of her discharge shall be for her," which teaches that she counts only her one day even if she experiences bleeding for two consecutive days.

The Gemara explains the difficulty from this baraita: Evidently, the halakhot of the eleven days of ziva are derived from verses and are not a halakha transmitted to Moses from Sinai. The Gemara answers: According to the opinion of Rabbi Akiva these halakhot are derived from verses. According to the opinion of Rabbi Elazar ben Azarya they are a halakha transmitted to Moses from Sinai.

With regard to the verse discussing the days of ziva, Rav Shemaya said to Rabbi Abba: But one can say that if she experiences bleeding during the daytime she shall be a zava, but if she experiences bleeding at night she shall be a menstruating woman, as the verse specifies "days." Rabbi Abba said to him: With regard to your claim, the verse states: "Beyond the time of her menstruation" (Leviticus 15:25), which teaches that she becomes a zava if she experiences bleeding close to her days of menstruation. When is the time close to her days of menstruation? At night. And with regard to an emission during this time the verse calls her a zava."}

The Talmud also preserves numerous medical treatments and remedies for this condition alongside its discussions of ritual purity. Jewish physicians could have used such treatments alongside the religious and purity practices of their time, just as medical traditions in the wider Greco-Roman world could combine practical remedies with ritual practices.

Medical Treatments in the Talmud

Remarkably, the Talmud in tractate Shabbat dedicates a long passage to a step-by-step progression of remedies for a zava — herbal drinks, topical applications, ritual-medicinal

combinations, and more:

Shabbat 110a -110b— A "kos ikarin" remedy: Alexandrian gum, alum, and garden saffron in wine — described as healing the discharge without causing sterility

{"And we also learned about a kos ikarin in the mishna. The Gemara asks: What is a kos ikarin? Rabbi Yoḥanan said: Let one bring the weight of a zuz of Alexandrian gum, and a weight of a zuz of alum, and a weight of a zuz of garden saffron, and let one grind them together. The procedure for treating a zava is that she should drink these three ingredients with wine, and she will be cured of her emission and will not become barren. For treating jaundice one should drink two of these ingredients with beer; however, one will become sterile from it. It was said that for treating a zava, she should drink these three ingredients with wine and she will be healed from her emission and will not become barren. And if it is not effective, let one bring three vessels full of Persian onions, and boil them in wine, and give it to her to drink. And we say to her: Stop emitting your discharge. And if that is not effective, seat her at a crossroads, and she should take a cup of wine in her hand, and let a person come from behind her and frighten her and say to her: Stop emitting your discharge. And if this is also not effective, bring her a fistful [buna] of cumin, and a fistful of saffron, and a fistful of fenugreek, and cook them in wine, and give it to her to drink, and say to her: Stop emitting your discharge. And if this is not effective, let one bring sixty barrel seals, soak them, and then spread it on her and say to her: Stop emitting your discharge. And if this is also does not effective, let one bring pashtina, a type of grass, boil it in wine, and then spread it on her and say to her: Stop emitting your discharge. And if this is not effective, let one bring a thistle that grows on Roman thorns and burn it, and place its ashes in rags from linen clothing in the summer and in rags from cotton clothing in the winter.

And if this is not effective, let one dig seven pits and burn young grape shoots in them from vines that are orla, and place a cup of wine in her hand and raise her up from that pit and sit her in another pit, and raise her from that pit and sit her in this pit, and raise her from that pit and sit her in this other pit. And each and every time say to her: Stop emitting your discharge. And if this is not effective, let one bring fine flour and place it on the bottom half of her body and say to her: Stop emitting your discharge. And if this is not effective, let one bring an ostrich egg and burn it, and place its ashes in linen rags during the summer, and in cotton rags during the winter. And if this is also not effective, let one open a barrel of wine for her, and let her drink it. And if this is not effective, let one hold a barley grain that is found in the dung of a white donkey. If she holds it for one day her discharge will cease for two days; and if she holds it for two days it will cease for three days, and if she holds it for three days it will cease forever."}

Niddah 66a — Rabbi Yehuda HaNasi's approach: sudden fright used to dislodge a mass of

congealed blood — one woman cured, another declared to have "no cure"

{"The Gemara relates: There was a certain woman who experienced bleeding due to sexual intercourse who came before Rabbi Yehuda HaNasi and asked him what she should do. Rabbi Yehuda HaNasi said to the Sage Abdon, who was present at the time: Go and suddenly frighten this woman. Abdon went and frightened her, and a mass of congealed blood fell from her vagina. Rabbi Yehuda HaNasi said: This woman is now cured. She will no longer experience bleeding due to sexual intercourse, as this mass of blood was the source of the blood.

The Gemara relates a similar incident: There was a certain woman who experienced bleeding due to sexual intercourse who came before Shmuel. Shmuel said to Rav Dimi bar Yosef: Go and frighten this woman. Rav Dimi went and frightened her, but nothing fell from her at all. Shmuel said: This woman is filled with blood, which falls out of her during intercourse. And any woman who is filled with blood that falls out during intercourse has no cure."}

There were different means that doctors who weren't Jewish use to deal with such an issue of blood in those days so let's look at one of the ancient sources in those days which she could have also most likely went through since it was close to her times by these physicians if she saw others who weren't Jewish.

Dioscorides was a Greek physician serving in the Roman army during the time of Paul. His herbal manual was used everywhere.

Dioscorides – De Materia Medica (AD 50–70) {"The berries [dung] of goats, especially those that live on the mountains, (taken in a drink with wine) cures yellow jaundice. Taken in a drink with spices they induce the menstrual flow and are an abortifacient. Dried and pounded into small pieces and applied in wool with frankincense they stop the flows of women, and with vinegar they restrain other discharges of blood. "}

Mark 5:27 When she heard about Jesus, she came behind Him in the crowd and touched His garment.

Mark 5:28 For she said, "If only I may touch His clothes , I shall be made well."

Mark 5:29 Immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction.

Mark 5:30 And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, "Who touched My clothes?"

Mark 5:31 But His disciples said to Him, "You see the multitude thronging You, and You say, 'Who touched Me?'"

Mark 5:32 And He looked around to see her who had done this thing.

Mark 5:33 But the woman, fearing and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth.

Mark 5:34 And He said to her, "Daughter, your faith has made you well. Go in peace, and be healed of your affliction."

Mark 5:35 While He was still speaking, some came from the ruler of the synagogue's house who said, "Your daughter is dead. Why trouble the Teacher any further?"

Mark 5:36 As soon as Jesus heard and ignoring (disregarding) the word that was spoken, He said to the ruler of the synagogue, "Do not be afraid; only believe."

TEXT: "But overhearing what was being spoken"
EVIDENCE: S*,b B L W Delta 892* one lat

TEXT: "But hearing what was being spoken"EVIDENCE: Sa A C D K Theta Pi f1 f13 28 33 565 700 892c 1010 1241 Byz Lect most lat vg cop

Mark 5:37 And He permitted no one to follow Him except Peter, James, and John the brother of James.

Mark 5:38 Then He came to the house of the ruler of the synagogue, and saw a tumult and those who wept and wailed loudly.

Mark 5:39 When He came in, He said to them, "Why make this commotion and weep? The child is not dead, but sleeping."

Some people see this passage as telling us she was not dead but in a coma when compared to how Jesus speaks about Lazarus where he uses the same phrase of him sleeping but then flat out says he is dead, in reference to this girl Jesus never admits of her being dead.

But if a man walks in the night, he stumbles, because the light isn't in him." He said these things, and after that, he said to them, "Our friend, Lazarus, has fallen asleep, but I am going so that I may awake him out of sleep." The disciples therefore said, "Lord, if he has fallen asleep, he will recover." Now Jesus had spoken of his death, but they thought that he spoke of taking rest in sleep. So Jesus said to them plainly then, "Lazarus is dead. (John 11:10-14 WEB)

If that is the case Jesus saved this girl from being buried alive.

But then again in Luke one reads of her spirit returning to her body , so if that was the case then she was dead.

Luke 8:55 Her spirit returned, and she rose up immediately. He commanded that something be given to her to eat.

Mark 5:40 And they ridiculed Him. But when He had put them all outside, He took the father and the mother of the child, and those who were with Him, and entered where the child was lying.

Mark 5:41 Then He took the child by the hand, and said to her, "Talitha, cumi," which is translated, "girl, I say to you, arise."

ταλιθά (talitha) girl

κοῦμι (koumi) arise / get up / stand up!

Mark 5:42 Immediately the girl arose and walked, for she was 12 years of age. And they were overcome with great amazement.

Mark 5:43 But He commanded them strictly that no one should know it, and said that something should be given her to eat.

Outline of Chapter 06

A. Verses 1-6 Jesus is Rejected at Nazareth

B. Verses 7-13 Jesus sends out the twelve disciples

C. Verses 14-29 The Death of John the Baptist

D. Verses 30-44 Jesus Feeds Five Thousand

E. Verses 45-52 Jesus walks on Water

F. Verses 53-56 Jesus Heals the Sick in Gennesaret

Mark 6:1 Then He went out from there and came to His own country, and His disciples followed Him.

Luke tells us it was Nazareth and it was a custom of his to read on the Sabbath day

(Luke 4:16) He came to Nazareth, where he had been brought up. He entered, as was his custom, into the synagogue on the Sabbath day, and stood up to read. (WEB)

Mark 6:2 And when the Sabbath had come, He began to teach in the synagogue. And many who heard him were astonished, saying, "Where did this Man get these things? And what wisdom is this which is given to Him, that such mighty works are performed by His hands!

TEXT: "and many who heard [him] were astonished"
EVIDENCE: S A C D K W Delta Theta Pi f1 33 565 700 1010 1241 Byz Lect

TEXT: "and the many who heard [him] were astonished" EVIDENCE: B L f13 28 892

Mark 6:3 Is this not the carpenter, the Son of Mary, and brother of James, Joses, Judas, and Simon? And are not His sisters here with us?" And they were offended at Him.

TEXT: "Is not this the carpenter, the son of Mary"
EVIDENCE: S A B C D K L W Delta Theta Pi f1 28 892 1010 1241 Byz most Lect some lat vg syr(p,h) most cop

TEXT: "Is not this the son of the carpenter and Mary" EVIDENCE: $p^{45\ vid}$ f13 33^{vid} 565 700 a few Lect some lat some cop(north)

TEXT: "Is not this the son of Mary" EVIDENCE: syr(pal)

Mark 6:4 But Jesus said to them, "A prophet is not without honor except in his own country, among his own relatives, and in his own house."

Mark 6:5 Now He could do no mighty work there, except that He laid His hands on a few sick people and healed them.

Mark 6:6 And He marveled because of their unbelief. Then He went about the villages in a circuit, teaching.

Mark 6:7 And He called the 12 to Himself, and began to send them out 2 by 2, and gave them power over unclean spirits.

Mark 6:8 He commanded them to take nothing for the journey except a staff--no bag, no bread, no copper in their money belts--

Mark 6:9 but to wear sandals, and not to put on 2 tunics.

Mark 6:10 Also He said to them, "In whatever place you enter a house, stay there till you depart from that place.

Mark 6:11 And whoever will not receive you nor hear you, when you depart from there, shake off the dust under your feet as a testimony against them. Assuredly, I say to you, it will be more tolerable for Sodom and Gomorrah in the day of judgment than for that city!"

Mark 6:12 So they went out and preached that people should repent.

Mark 6:13 And they cast out many demons, and anointed with oil many who were sick, and healed them.

Mark 6:14 Now King Herod heard of Him, for His name had become well known. And he said, "John the Baptist is risen from the dead, and therefore these powers are at work in him."

TEXT: "And [some] were saying" EVIDENCE: B W four lat

TEXT: "And he was saying" EVIDENCE: S A C K L Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr cop

Mark 6:15 Others said, "It is Elijah." And others said, "It is the Prophet (God's spokesman) , or like one of the prophets (God's spokesmen) ."

Mark 6:16 But when Herod heard, he said, "This is John, whom I beheaded; he has been raised from the dead!"

Mark 6:17 For Herod himself had sent and laid hold of John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her.

Mark 6:18 For John had said to Herod, "It is not lawful for you to have your brother's wife."

Mark 6:19 Therefore Herodias held it against him and wanted to kill him, but she could not;

Mark 6:20 for Herod feared John, knowing that he was a just and holy man, and he protected him. And when he heard him, he did many things, and heard him gladly.

TEXT: "he was much perplexed"
EVIDENCE: S B L W Theta one Lect cop

TEXT: "he was doing many things" EVIDENCE: A C D K Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect lat vg syr

Mark 6:21 Then an opportune day came when Herod on his birthday gave a feast for his nobles, the high officers, and the chief men of Galilee.

Mark 6:22 And when Herodias' daughter herself came in and danced, and pleased Herod and those who reclined with him, the king said to the girl, "Ask me whatever you want, and I will give it to you."

TEXT: "his [step-]daughter by Herodias came in"
EVIDENCE: S B D L Delta 565

TEXT: "the daughter of Herodias herself came in" EVIDENCE: A C K W Theta Pi f13 28 33 700 892 1010 1241 Byz Lect most lat vg syr(h)

TEXT: "the daughter of Herodias came in" EVIDENCE: f1 some lat syr(s,p,pal) cop

Mark 6:23 He also swore to her, "Whatever you ask me, I will give you, up to half of my kingdom."

Mark 6:24 So she went out and said to her mother, "What shall I ask?" And she said, "The head of John the Baptist!"

Mark 6:25 Immediately she came in with haste to the king and asked, saying, "I want you to give me at once the head of John the Baptist on a platter."

Mark 6:26 And the king was exceedingly sorry; yet, because of the oaths and because of those who sat with him, he did not want to refuse her.

Mark 6:27 Immediately the king sent an executioner and commanded his head to be brought. And he went and beheaded him in prison,

Mark 6:28 brought his head on a platter, and gave it to the girl; and the girl gave it to her mother.

Mark 6:29 When his disciples heard of it, they came and took away his corpse and laid it in

a tomb.

Mark 6:30 Then the apostles (ambassadors, messengers, those who are sent, delegates, commissioners) gathered to Jesus and told Him all things, both what they had done and what they had taught.

Mark 6:31 And He said to them, "Come aside by yourselves to a deserted place and rest a while." For there were many coming and going, and they did not even have time to eat.

Mark 6:32 So they departed to a deserted place in the boat by themselves.

Mark 6:33 But the multitudes saw them departing, and many knew Him and ran there on foot from all the cities. They arrived before them and came together to Him.

Mark 6:34 And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like sheep not having a shepherd. So He began to teach them many things.

Mark 6:35 When the day was now far spent, His disciples came to Him and said, "This is a deserted place, and already the hour is late.

Mark 6:36 Send them away, that they may go into the surrounding country and villages and buy themselves bread; for they have nothing to eat."

Mark 6:37 But He answered and said to them, "You give them something to eat." And they said to Him, "Shall we go and buy two hundred denarii worth of bread and give them something to eat?"

Mark 6:38 But He said to them, "How many loaves do you have? Go and see." And when they found out they said, "5, and 2 fish."

Mark 6:39 Then He commanded them to make them all sit down in groups on the green grass.

Mark 6:40 So they sat down in ranks, in 100s and in 50s.

Mark 6:41 And when He had taken the 5 loaves and the 2 fish, He looked up to heaven, blessed and broke the loaves, and gave them to His disciples to set before them; and the two fish He divided among them all.

Mark 6:42 So they all ate and were filled.

Mark 6:43 And they took up 12 baskets full of fragments and of the fish.

Mark 6:44 Now those who had eaten the loaves were about 5,000 men.

Mark 6:45 Immediately He made His disciples get into the boat and go before Him to the other side, to Bethsaida, while He sent the multitude away.

Mark 6:46 And when He had sent them away, He departed to the mountain to pray.

Mark 6:47 Now when evening came, the boat was in the middle of the sea; and He was alone on the land.

Mark 6:48 Then He saw them straining at rowing, for the wind was against them. Now about the fourth watch of the night He came to them, walking on the sea, and would have passed them by.

Mark 6:49 And when they saw Him walking on the sea, they supposed it was a ghost, and cried out;

Mark 6:50 for they all saw Him and were troubled. But immediately He talked with them and said to them, "Be of good cheer! It is I; do not be afraid."

Mark 6:51 Then He went up into the boat to them, and the wind ceased. And they were greatly amazed in themselves beyond measure, and marveled.

TEXT: "they were very greatly astounded within themselves, ·for"
EVIDENCE: S B L Delta 28 892 four lat vg syr(s) cop

TEXT: "they were very greatly astounded within themselves and marveled, ·for"EVIDENCE: A D K W X Theta Pi f13 33 565 700 1010 1241 Byz Lect most lat syr(h) {syr(p)-"marveled and were astounded"}

TEXT: "they were very greatly astonished within themselves, ·for" EVIDENCE: f1

Mark 6:52 For they had not understood about the loaves, because their heart was hardened.

Mark 6:53 When they had crossed over, they came to the land of Gennesaret and anchored there.

Mark 6:54 And when they came out of the boat, immediately the people recognized Him,

Mark 6:55 ran through that whole surrounding region, and began to carry about on beds those who were sick to wherever they heard He was.

Mark 6:56 Wherever He entered into villages, cities, or in the country, they laid the sick in the marketplaces, and begged Him that they might just touch the hem of His garment. And as many as touched Him were made well.

Outline of Chapter 07

A. Verses 1-13 Traditions and the commandments

B. Verses 14-23 What defiles a person

C. Verses 24-30 The Syrophoenician woman's great faith

D. Verses 31-37 Jesus heals a deaf man

Mark 7:1 Then the Pharisees and some of the scribes came together to Him, having come from Jerusalem.

Mark 7:2 Now when they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault.

Mark 7:3 For the Pharisees and all the Jews do not eat unless they ceremonially wash their hands, holding the tradition of the elders.

TEXT: "unless they ceremonially wash [their] hands"
EVIDENCE: A B D K L X Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat syr(h)margin

TEXT: "unless they wash [their] hands" EVIDENCE: Delta syr(s) cop(south)

TEXT: "unless they frequently wash [their] hands" EVIDENCE: S W three lat vg syr(p,h) cop(north)

In Jewish tradition, hand washing plays an important role in their daily life, especially before meals and after using the restroom. The Mishna which is the oral law written down and the Talmud which is its commentary have extensive laws surrounding the practice of hand washing and provides guidance Jews used on how to perform it correctly.

[Mishna] Berakhot 8:2-4 The house of Shammai say, “They wash the hands and then mix the cup [of wine].” `But the House of Hillel say, “They mix the cup and then wash the hands.” The House of Shammai say, “One wipes his hands on the napkin and places it on the table.” `But the House of Hillel say, “On the cushion.” The House of Shammai say, “[After the meal] they sweep the floor [house] and then wash the hands [required before recitation of the grace after meals].” `But the House of Hillel say, “They wash the hands and then sweep the floor.”

Talmud Shabbat 14a: "One who washes his hands at the beginning of the meal removes the angel of death from his home."

Talmud Pesachim 106a: “One who eats without washing his hands, it is as though he has relationship with a prostitute, as the verse states: ' And my iniquity will be purged with soap' (Jeremiah 2:22) . ”

Talmud Berakhot 40a: "One should not taste anything without first washing their hands.

Rabbi Ḥiyya bar Ashi says: Even bread made with sifted flour, which it is customary not to wash one's hands before eating."

Shulchan Arukh, Orach Chaim 159 — Detailed laws of netilat yadayim {"[A minimum of] a quarter [of a log] of water must be poured over the hands for one [person] and even for two. A minimum of half a log must be poured over the hands for three or four persons. A minimum of one log [is sufficient] for five, ten, or one hundred persons. Rabbi Yose says: as long as there is not less than a quarter of a log left for the last person among them. More [water] may be added to the second water, but more may not be added to the first water.Water may be poured over the hands out of any kind of vessel, even out of vessels made of animal dung, out of vessels made of stone or out of vessels made of clay. Water may not be poured from the sides of [broken] vessels or from the bottom of a ladle or from the stopper of a jar. Nor may one pour [water] over the hands of his fellow out of his cupped hands. Because one may not draw, nor sanctify, nor sprinkle the water of purification, nor pour water over the hands except in a vessel. And only vessels closely covered with a lid protect [their contents from uncleanness]. And only vessels protect [their contents from uncleanness] inside earthenware vessels."}

Mishnah Yadayim 2:1 {"If he poured water over one of his hands with a single rinsing his hand becomes clean. If over both his hands with a single rinsing: Rabbi Meir declares them to be unclean until he pours a minimum of a quarter of a log of water over them. If a loaf of terumah fell on the water the loaf is clean. Rabbi Yose declares it to be unclean."}

Mark 7:4 When they come from the marketplace, they do not eat unless they immerse [their hands]. And there are many other things which they have received and hold, like the washing of cups, pitchers, copper vessels, and couches.

TEXT: "they do not eat unless they immerse [themselves]"
EVIDENCE: A D K L W X Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect lat vg syr cop(north)

TEXT: "they do not eat unless they sprinkle [themselves]"EVIDENCE: S B cop(south)

TEXT: "the immersings of cups and pots and copper vessels and couches."
EVIDENCE: A D K W X Theta Pi f1 f13 28^{c} 33 565 700 892 1010 1241 Byz Lect lat vg syr(p,h) cop(south)

TEXT: "the immersings of cups and pots and copper vessels."EVIDENCE: p$^{45\ vid}$ S B L Delta 28* one Lect cop(north)

TEXT: "the immersings of cups and pots" EVIDENCE: syr(s)

The New Testament reflects a live debate of its era about whether these Temple-based purity practices found in passages like Leviticus 6:21, Numbers 31:23 should extend to everyday life .

Scouring and rinsing copper vessels used for sacred offerings.

Leviticus 6:21 An earthen vessel in which it was boiled shall be broken; if it was boiled in a copper vessel, [the vessel] shall be scoured and rinsed with water.

Purifying vessels through fire and water after spoils of war

Numbers 31:23 any article that can withstand fire—these you shall pass through fire and they shall be pure, except that they must be cleansed with water of lustration; and anything that cannot withstand fire you must pass through water.

In Mishnah Kelim and tractate Yadayim we see examples of this very practice which the religious Jews did in the time of Jesus.

For example Mishnah Zevachim 11:7 Detailed laws of scouring and rinsing copper Temple vessels, compared to the inside and outside of a cup

Mishnah Zevachim 11:7 {"Whether with regard to a copper vessel in which one cooked the meat of an offering or whether with regard to one into which one poured the boiling meat of an offering, whether the meat is from offerings of the most sacred order or whether it is from offerings of lesser sanctity, such vessels require scouring and rinsing. Rabbi Shimon says: Vessels in which offerings of lesser sanctity were cooked or poured do not require scouring and rinsing. Rabbi Tarfon says: If one cooked a sin offering in a copper vessel from the beginning of the pilgrimage Festival, one may cook in it for the entire pilgrimage Festival; he need not scour and rinse the vessel after every use. And the Rabbis say: One may not continue using it in this manner; rather, one must perform scouring and rinsing before the end of the period during which partaking of the particular cooked offering is permitted. Scouring is like the scouring of the inside of a cup, the cleaning done when wine sticks to the cup, and rinsing is like the rinsing of the outside of a cup. Scouring is performed with hot water, and rinsing with cold water. With regard to the spit and the metal grill [askela], one purges them in hot water."}

Another example Mishnah Yadayim 1:2 Handwashing requirements and the role of vessels.

Mishnah Yadayim 1:2 {"Water may be poured over the hands out of any kind of vessel, even out of vessels made of animal dung, out of vessels made of stone or out of vessels made of clay. Water may not be poured from the sides of [broken] vessels or from the bottom of a ladle or from the stopper of a jar. Nor may one pour [water] over the hands of his fellow out of his cupped hands. Because one may not draw, nor sanctify, nor sprinkle the water of purification, nor pour water over the hands except in a vessel. And only vessels closely covered with a lid protect [their contents from uncleanness]. And only vessels protect [their contents from uncleanness] inside earthenware vessels."}

Tosefta Avodah Zarah 9:1-2 Purifying purchased vessels: cups rinsed in cold water, pitchers in boiling water

Tosefta Avodah Zarah 9:1-2 {"The one who pours from one vessel to another, [if he puts] the spout against the mouth of the jar or below, it is prohibited. The wine-press, the ladle, and the funnel of idolators, Rabbi permits and the Sages prohibit. And Rabbi agrees that jars are prohibited. And why are these prohibited and these are permitted? These were made to [have something] put into them and these were not. Ones made of wood or stone, one must dry them. If they were tarred, he must scrape them."}

Lastly Mishnah Kelim — The entire tractate is devoted to the purity status of vessels (earthenware, metal, wood, etc.)

Mark 7:5 Then the Pharisees and scribes asked Him, "Why do Your disciples not walk according to the tradition of the elders, but eat bread with unwashed hands?"

Mark 7:6 He answered and said to them, "Well did Isaiah prophesy of you hypocrites, as it is written: 'This people honors Me with their lips, But their heart is far from Me.

Mark 7:7 And in vain they *are* worshiping Me, Teaching as doctrines the commandments of men.'

Jesus is referring to

(Isaiah 29:13) Therefore the Lord said: "Inasmuch as these people draw near with their mouths And honor Me with their lips, But have removed their hearts far from Me, And their fear toward Me is taught by the commandment of men,

Mark 7:8 For laying aside the commandment of God, you hold the tradition of men--the washing of pitchers and cups, and many other such things you do."

Mark 7:9 He said to them, "All too well you reject the commandment of God, that you may keep your tradition.

TEXT: "so that pl you may establish pl your tradition!"
EVIDENCE: D W Theta f1 28 565 most lat syr(s,p)

TEXT: "so that pl you may keep pl your tradition!" EVIDENCE: S A B K L X Delta Pi f13 33 700 892 1010 1241 Byz Lect two lat vg syr(h) cop

Mark 7:10 For Moses said, 'Honor your father and your mother'; and, 'He who curses father or mother, let him be put to death.'

Jesus is reffering to :

Exodus 20:12 NKJV 12 "Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you.

Exodus 21:17 NKJV 17 "And he who curses his father or his mother shall surely be put to death.

Mark 7:11-12 But you say, 'If a man says to his father or mother, "Whatever profit you might have received from me is Corban"-' (that is, a gift to God), "then you no longer let him do anything for his father or his mother,

Jesus criticizes the use of the korban vow as a way to avoid providing for one's parents — there are striking Talmudic and Mishnaic parallels. The rabbis themselves debated this exact tension. It's the specific maneuver of invoking parents as the stated reason for a vow, while actually using that framing to avoid obligations to those very parents.

The Mishnah in tractate Nedarim deals directly with cases where someone vows that their parents may not benefit from their property and whether such a vow can or should be dissolved out of respect for the commandment to honor one's parents.

The Talmud explores a case where someone vowed their father could not benefit from his property, and whether the obligation to honor parents can override or dissolve the vow.

Nedarim 64b {"The Gemara analyzes the dispute between Abaye and Rava: We learned in the mishna: And the Rabbis concede to Rabbi Eliezer with regard to a vow concerning a matter that is between him and his father and mother, that they may broach dissolution with him by raising the issue of the honor of his father and mother. Granted, according to Abaye, who said: If so, vows are not dissolved properly, here, since he was impudent toward him by stating a vow that subjects his parent to a prohibition, he was impudent toward him and has demonstrated that he is not concerned for their honor. In such a case, there is no concern that he would pretend to regret his vow due to his parents' honor. This is why the Rabbis concede to Rabbi Eliezer.

But according to Rava, who said: If so, there are no requests for dissolution made to a halakhic authority, here, in the case of one whose vow involves his parents, why may they broach dissolution in this way? Why is there not a concern that people will assume that this dissolves all vows automatically? The Gemara answers: The Sages say in response: Since it is not sufficient and applicable for all vows not to request dissolution from a halakhic authority, because the Rabbis maintain that in general, the honor of one's parents cannot be used to broach dissolution, here too, they may broach dissolution by invoking the honor of a parent. There is no concern that this may lead one to think that vows are dissolved automatically, as this extenuation applies only to this particular vow."}

In the following we will see the rabbis wrestle with cases where someone says "Konam" (a

vow-substitute) if I benefit my father or mother, and then the question becomes: can that vow be dissolved? On what grounds?

Jerusalem Talmud Nedarim 9:1{"Rebbi Mana made a vow away from his father's wine. His father came to him and said to him, would you have made that vow if you had known that I am hurt by it? He said, no. He dissolved for him. Where do we hold? If he said, my benefit [is forbidden] to my father; is that not what Rebbi Jacob bar Aḥa, Rebbi Samuel bar Naḥman said in the name of Rebbi Jonathan: One forces the son to support his father. But we must hold that he said, my father's benefit [is forbidden] to me. Rebbi Mana made a vow and came to Rebbi Shammai, who said to him, would you have made that vow if you had known that people do not want to deal with you since you are a vower? He said, no, and he dissolved for him."}

Jesus' critique is that the Pharisees allowed korban vows to override parental obligations. The rabbinic sources show the rabbis were actively wrestling with exactly this problem some authorities sought ways to dissolve such vows precisely because they conflicted with honoring parents. This suggests the issue was live and contested, not settled, in the rabbinic world of the period.

Mark 7:13 making the word of God of no effect through your tradition which you have handed down. And many such things you do."

Mark 7:14 When He had called all the multitude to Himself, He said to them, "Hear Me, everyone, and understand:

Mark 7:15 There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that defile a man.

Mark 7:16 If anyone has ears to hear, let him hear!"

TEXT: omit verse 16
EVIDENCE: S B L Delta* 28 most Lect some cop(north)

TEXT: include verse 16: "If anyone has ears to hear, let him hear."EVIDENCE: A D K W X Delta^{c} Theta Pi f1 f13 33 565 700 892 1010 1241 Byz some Lect lat vg syr most cop

Mark 7:17 When He had entered a house away from the crowd, His disciples asked Him concerning the parable.

Mark 7:18 So He said to them, "Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him,

Mark 7:19 "because it does not enter his heart but his stomach, and is eliminated, *thus by saying this* purifying all foods (making all foods ritually clean to eat) "

Christians can eat any animal that at one point was condemned in the Old Testament Laws

(Acts 10:9-16) Now on the next day as they were on their journey, and got close to the city, Peter went up on the housetop to pray at about noon. He became hungry and desired to eat, but while they were preparing, he fell into a trance. He saw heaven opened and a certain container descending to him, like a great sheet let down by four corners on the earth, in which were all kinds of four-footed animals of the earth, wild animals, reptiles, and birds of the sky. A voice came to him, "Rise, Peter, kill and eat!" But Peter said, "Not so, Lord; for I have never eaten anything that is common or unclean." A voice came to him again the second time, "What God has cleansed, you must not call unclean." This was done three times, and immediately the vessel was received up into heaven. (WEB)

(1 Timothy 4:4-5) For every creature of God is good, and nothing is to be rejected, if it is received with thanksgiving. For it is sanctified through the word of God and prayer. (WEB)

Mark 7:20 And He said, "What comes out of a man, that defiles a man.

Mark 7:21-22 "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,'thefts, covetousness, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.

For from within, out of the heart of men..... The heart of humans is evil

(Genesis 6:5) Yahweh saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (WEB)

Genesis 8:21 And the LORD smelled a soothing aroma. Then the LORD said in His heart, "I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth; nor will I again destroy every living thing as I have done.

(Jeremiah 17:9) The heart is deceitful above all things, and it is exceedingly corrupt: who can know it? (WEB)

Mark 7:23 All these evil things come from within and defile a man."

Mark 7:24 From there He arose and went to the region of Tyre and Sidon. And He entered a house and wanted no one to know it, but He could not be hidden.

TEXT: "went away into the region of Tyre."
EVIDENCE: D L W Delta Theta 28 565 some lat syr(s,pal)

TEXT: "went away into the region of Tyre and Sidon." EVIDENCE: S A B K X Pi f1 f13 33 700 892 1010 1241 Byz Lect some lat vg syr(p,h) cop

Mark 7:25 For a woman whose young daughter had an unclean spirit heard about Him, and she came and fell at His feet.

Mark 7:26 The woman was a Greek, a Syro-Phoenician by birth, and she kept asking Him to cast the demon out of her daughter.

Mark 7:27 But Jesus said to her, "Let the children be filled first, for it is not good to take the children's bread and throw it to the little dogs."

Mark 7:28 And she answered and said to Him, "Yes, Lord, yet even the little dogs under the table eat from the children's crumbs."

TEXT: "she answered by saying to him, 'Lord,'"
EVIDENCE: p^{45} D W Theta f13 565 700 two Lect some lat syr(s)

TEXT: "she answered by saying to him, 'Yes, Lord'" EVIDENCE: S A B K L X Delta Pi f1 28 33 892 1010 1241 Byz Lect some lat vg syr(p,h,pal) cop

Mark 7:29 Then He said to her, "For this saying go your way; the demon has gone out of your daughter."

Mark 7:30 And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.

Mark 7:31 Again, departing from the region of Tyre and Sidon, He came through the midst of the region of Decapolis to the Sea of Galilee.

Mark 7:32 Then they brought to Him one who was deaf and had an impediment in his speech, and they begged Him to put His hand on him.

Mark 7:33 And He took him aside from the multitude, and put His fingers in his ears, and He spat and touched his tongue.

Mark 7:34 Then, looking up to heaven, He sighed, and said to him, "Ephphatha," that is, "Be opened."

Mark 7:35 Immediately his ears were opened, and the impediment of his tongue was loosened, and he spoke plainly.

Mark 7:36 Then He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed it.

Mark 7:37 And they were astonished beyond measure, saying, "He has done all things well. He makes both the deaf to hear and the mute to speak."

Outline of Chapter 08

A. Verses 1-10 Jesus feeds the Four Thousand

B. Verses 11-13 The Pharisees Demand a Sign

C. Verses 14-21 The Leaven of the Pharisees and Herod

D. Verses 22-26 Jesus Heals a Blind Man at Bethsaida

E. Verses 27-30 Peter Confesses Jesus as the Christ

F. Verses 31-38 Jesus prophesize about his Death, resurrection and rebukes Peter

Mark 8:1 In those days, the multitude being very great and having nothing to eat, Jesus called His disciples to Him and said to them,

Mark 8:2 I have compassion on the multitude, because they have now continued with Me three days and have nothing to eat.

Mark 8:3 And if I send them away hungry to their own houses, they will faint on the way; for some of them have come from afar."

Mark 8:4 Then His disciples answered Him, "How can one satisfy these people with bread here in the wilderness?"

Mark 8:5 He asked them, "How many loaves do you have?" And they said, "Seven."

Mark 8:6 So He commanded the multitude to sit down on the ground. And He took the seven loaves and gave thanks, broke them and gave them to His disciples to set before them ; and they set them before the multitude.

Mark 8:7 They also had a few small fish; and having blessed them, He said to set them also before them.

Mark 8:8 So they ate and were filled, and they took up 7 large baskets of left over fragments.

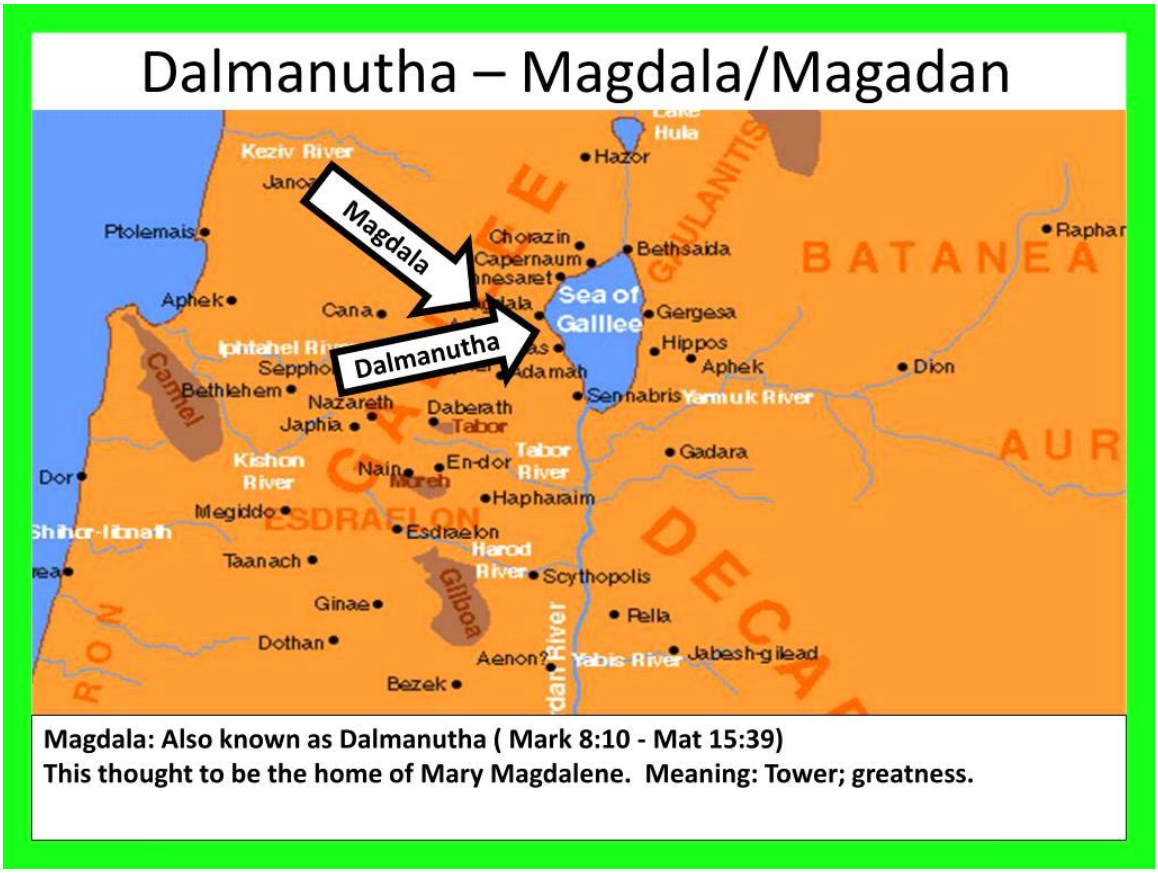
Mark 8:9 Now those who had eaten were about 4,000. And He sent them away,

Mark 8:10 immediately got into the boat with His disciples, and came to the region of Dalmanutha.

TEXT: "went to the district of Dalmanutha" EVIDENCE: S A B C K L W ("region of Dalmounai") X Delta Pi 33 700 892 1010 1241 ("region") Byz Lect three lat vg syr(p,h) cop

TEXT: "went to the region of Magedan" EVIDENCE: D 28 565 ("district") most lat syr(s)

TEXT: "went to the district of Magdala" EVIDENCE: Theta f1 f13 syr(pal)



Mark 8:11 Then the Pharisees came out and began to dispute with Him, seeking from Him a sign from heaven, testing Him.

Mark 8:12 But He sighed deeply in His spirit, and said, "Why does this generation seek a sign? Assuredly, I say to you, no sign shall be given to this generation."

Mark 8:13 And He left them, and getting into the boat again, departed to the other side.

Mark 8:14 Now the disciples had forgotten to take bread, and they did not have more than one loaf with them in the boat.

Mark 8:15 Then He charged them, saying, "Take heed, beware of the leaven of the Pharisees and the leaven of Herod."

TEXT: "the leaven of Herod."
EVIDENCE: S A B C D K L X Delta Pi 33 700 892 1010 1241 Byz Lect most lat vg syr(s,p,h) cop(north)

TEXT: "the leaven of the Herodians." EVIDENCE: p^{45} W Theta f1 f13 28 565 two lat cop(south)

(Matthew 16:6) Jesus said to them, “Take heed and beware of the yeast of the Pharisees and Sadducees.” (WEB)

Mark's “Herod/Herodians” and Matthew's “Sadducees” may reflect two different ways of identifying closely related opposition to Jesus. The Sadducees were an aristocratic group strongly connected with the high priesthood, Temple establishment, Sanhedrin, and political affairs, while the Herodians appear to have been associated with the Herodian political establishment. Since these spheres could overlap, and the Herodian political establishment could include members of the Sadducean aristocracy, Matthew's identification of the opponents as “Sadducees,” compared with Mark's “Herod/Herodians,” may reflect the fact that the groups shared political and religious interests, even if the Herodians were not formally identical with the Sadducees.

A) We have very little information about the Herodians outside the New Testament.

B) The name may describe supporters or political associates of Herod rather than a formally organized religious group.

C) Some of those supporters may have come from the Sadducean/high-priestly aristocracy.

D) Therefore, Matthew's reference to the Sadducees and Mark's reference to Herod/Herodians could potentially be describing overlapping circles of opposition to Jesus.

E) The term “Herodians” as a named group, as it appears in the New Testament, does not appear in the Mishnah or Talmud. The Herodian dynasty, however, is referenced in Jewish sources, primarily in connection with Herod himself and his reign rather than with a sect of his followers.

F) The term “Herodians” as a named political or religious group appears in the Gospels (Mark 3:6; 12:13), likely referring to Jewish supporters or political associates of Herodian rule. Josephus, by contrast, describes people and political groups associated with the Herodian dynasty without clearly identifying a distinct sect called “Herodians.”

G) The term “Herodians” does not appear in The Refutation of All Heresies by Hippolytus. Hippolytus discusses the Jewish sects known to him without identifying a distinct group called “Herodians.”

The Herodians may not have been a formally organized religious sect at all, but rather a designation for supporters or political associates of the Herodian dynasty. Since the surviving sources provide little independent information about a distinct group called the Herodians, it is possible that the term describes a political constituency rather than a

separate Jewish sect. The evidence does not establish that the Herodians were a distinct Jewish religious sect comparable to the Pharisees, Sadducees, or Essenes. However, some of those political supporters may have belonged to the Sadducean or high-priestly aristocracy.

Mark 8:16 And they reasoned among themselves, saying, "It is because we have no bread."

TEXT: "they started reasoning with one another [that he said this] because they had* no bread." EVIDENCE: p^{45} B D W f1 28 565 700 most lat cop(south) most cop(north) (include "saying")

TEXT: "they started reasoning with one another, saying, "[It is] because we have no bread.'"
EVIDENCE: S (omit "saying") A C K L X Delta Theta Pi f13 33 892 1010 1241 Byz Lect three lat vg syr(p,h) some cop(north)

Mark 8:17 But Jesus, being aware of it, said to them, "Why do you reason because you have no bread? Do you not yet perceive nor understand? Is your heart still hardened?

Mark 8:18 Having eyes, do you not see? And having ears, do you not hear? And do you not remember?

Mark 8:19 When I broke the five loaves for the five thousand, how many baskets full of fragments did you take up?" They said to Him, "Twelve."

Mark 8:20 Also, when I broke the seven for the four thousand, how many large baskets full of fragments did you take up?" And they said, "Seven."

Mark 8:21 So He said to them, "How is it you do not understand?"

Mark 8:22 Then He came to Bethsaida; and they brought a blind man to Him, and begged Him to touch him.

Mark 8:23 So He took the blind man by the hand and led him out of the town. And when He had spit on his eyes and put His hands on him, He asked him if he saw anything.

Mark 8:24 And he looked up and said, "I see men like trees, walking."

Mark 8:25 Then He put His hands on his eyes again and made him look up. And he was restored and saw everyone clearly.

Mark 8:26 Then He sent him away to his house, saying, "Neither go into the village, nor tell anyone in the village."

TEXT: "Do not even enter into the village."
EVIDENCE: S B L W f1 syr(s) most cop

TEXT: "Do not even enter into the village, nor tell anyone in the village." EVIDENCE: A C K X Delta Pi 33

700 892 1010 1241 Byz Lect syr(p,h) some cop(north)

TEXT: "Tell no one in the village." EVIDENCE: one lat

Mark 8:27 Now Jesus and His disciples went out to the towns of Caesarea Philippi; and on the road He asked His disciples, saying to them, "Who do men say that I am?"

Mark 8:28 So they answered, "John the Baptist; but some say, Elijah; and others, one of the prophets."

Mark 8:29 He said to them, "But who do you say that I am?" Peter answered and said to Him, "You are the Christ."

Mark 8:30 Then He strictly warned them that they should tell no one about Him.

Mark 8:31 And He began to teach them that the Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and after three days rise again.

Mark 8:32 He spoke this word openly. And Peter took Him aside and began to rebuke Him.

Mark 8:33 But when He had turned around and looked at His disciples, He rebuked Peter, saying, "Get behind Me, Satan! For you are not mindful of the things of God, but the things of men."

Mark 8:34 When He had called the people to Himself, with His disciples also, He said to them, "Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me.

Mark 8:35 For whoever desires to save his life will lose it, but whoever loses his life for My sake and the gospel's will save it.

Mark 8:36 For what will it profit a man if he gains the whole world, and loses his own soul?

Mark 8:37 Or what will a man give in exchange for his soul?

Mark 8:38 For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels."

TEXT: "whoever is ashamed of me and of my words"
EVIDENCE: S A B C D K L X Delta Theta Pi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr cop(north)

TEXT: "whoever is ashamed of me and of mine" EVIDENCE: $p^{45\ vid}$ W one lat cop(south)

Outline of Chapter 09

A. Verse 1 Some of Jesus' disciples will be alive When Jesus enters his Kingdom

B. Verses 2-13 The Transfiguration

C. Verses 14- 29 Jesus heals a Boy with a demon

D. Verses 30-32 Jesus prophesied again about his death and resurrection a 2nd time

E. Verses 33-37 Who is the greatest among the disciples

F. Verses 38-41 Anyone who is not against Us is For Us

G. Verses 42-46 Temptations to sin

Mark 9:1 And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power."

Mark 9:2 Now after 6 days Jesus took Peter, James, and John, and led them up on a high mountain apart by themselves; and He was transfigured before them.

Mark 9:3 His clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them.

Mark 9:4 And Elijah appeared to them with Moses, and they were talking with Jesus.

Mark 9:5 Then Peter answered and said to Jesus, "Rabbi (my master) , it is good for us to be here; and let us make three tabernacles: one for You, one for Moses, and one for Elijah" --

Mark 9:6 because he did not know what to say, for they were greatly afraid.

Mark 9:7 And a cloud came and overshadowed them; and a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!"

Mark 9:8 Suddenly, when they had looked around, they saw no one anymore, but only Jesus with themselves.

Mark 9:9 Now as they came down from the mountain, He commanded them that they should tell no one the things they had seen, till the Son of Man had risen from the dead.

Mark 9:10 So they kept this word to themselves, questioning what the rising from the dead meant.

Mark 9:11 And they asked Him, saying, "Why do the scribes say that Elijah must come first?"

Mark 9:12-13 Then He answered and told them, "Indeed, Elijah is coming first and restores all things. And how is it written concerning the Son of Man, that He must suffer many things and be treated with contempt? But I say to you that Elijah has also come, and they did to him whatever they wished, as it is written of him."

The rabbis taught and still teach of Elijah return

Example of such teachings are seen in the following :

[Mishna] Baba Mesia 2:8 [If] he found scrolls, he reads in them once every thirty days. `If he does not know how to read, he [at least] unrolls them. `But he should not [commence to] learn [a subject] in them to begin with, nor should someone else read alongside him. `[If] he found a piece of clothing, he should shake it out once every thirty days, `and spread it out as needed— `but not to show off [lit.: for his own honor]. `Of utensils of silver and of copper one makes use— `for their own good `but not to wear them out. `Utensils of gold and of glass he should not touch them until Elijah comes. `[If] he found a sack or large basket or anything which he would not usually pick up, `to, this one does not [have to lower himself and] pick it up.

[Mishna] Baba Mesia 3:4 II Two who deposited something with one person, this one leaving a maneh maneh A weight of gold or silver, equal to fifty shekels., and that one leaving two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.]— `this one says, “Mine is the deposit of two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.],” `and that one says, “Mine is the deposit of two hundred [zuz zuz A coin, valued at a denar i.e., one-half of a shekel PI. zuzim.]”— `he pays off a maneh maneh A weight of gold or silver, equal to fifty shekels. to this one, and a maneh maneh A weight of gold or silver, equal to fifty shekels. to that one, `and the rest is left until Elijah comes. `Said R. Yose, “If so, what has the deceiver actually lost? `“But leave the whole sum until Elijah comes [and no one will be paid off].”

[Mishna] Eduyyot 8:7 Said R. Joshua, “I have a tradition from Rabban Yohanan b. Zakkai, who heard it from his master, and his master from his master, as a law revealed to Moses at Sinai, `“that Elijah is not going to come to declare unclean or to declare clean, to put out or to draw near, `“but only to put out those who have been brought near by force, and to draw near those who have been put out by force.” `The family of the house of Seriphah was in Transjordan, and Ben Zion put it out by force. `And there was another family there, which Ben Zion drew near by force. `It is [families of] this sort that Elijah will come to declare unclean and to declare clean, to put out and to draw near. `R. Judah says, “To draw near but not to put out.” `R. Simeon says, “To smooth out disputes.” `And sages say, “Not to put out or to draw near but to make peace in the world, `“as it is said, “Behold I will send you Elijah the prophet . . . and he will return the heart of the fathers to the children, and the heart of the children to the fathers Ma. 4:23–24.”

The Book of Malachi ends with this statement of Elijah coming back

Behold, I will send you Elijah the prophet before the great and terrible day of Yahweh comes. He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse." (Malachi 4:5-6 WEB)

Malachi 4:5-6 LXX And, behold, I will send to you Elias the Thesbite, before the great and glorious day of the Lord comes; who shall turn again the heart of the father to the son, and the heart of a man to his neighbour, lest I come and smite the earth grievously.

John the Baptist mission was in the spirit and power of Elijah and was like Elijah in many ways in that he was to prepare the way of the Lord just like Elijah when he comes will be doing. Which means he will come being filled with the Holy Spirit.

He will go before him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke 1:17 WEB)

They said therefore to him, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?" He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said." (John 1:22-23 WEB)

The Pharisees knew Elijah was to come from Malachi this is why they ask John if he was Elijah

They asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" He answered, "No." (John 1:21 WEB)

Jesus' response to the disciples was Elijah is still to come , but he did came , John the Baptist came in the mission of Elijah but he was not received.

Mark 9:14 And when He came to the disciples, He saw a great multitude around them, and scribes disputing with them.

Mark 9:15 Immediately, when they saw Him, all the people were greatly amazed, and running to Him, greeted Him.

Mark 9:16 And He asked the scribes, "What are you discussing with them?"

Mark 9:17 Then one of the crowd answered and said, "Teacher, I brought You my son, who has a mute (speechless) spirit.

Mark 9:18 And wherever it seizes him, it throws him down; he foams at the mouth,

gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not."

Mark 9:19 He answered him and said, "O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me."

Mark 9:20 Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth.

Mark 9:21 So He asked his father, "How long has this been happening to him?" And he said, "From childhood.

Mark 9:22 And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us."

Mark 9:23 Jesus said to him, "If you can believe, all things are possible to him who believes."

Mark 9:24 Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!"

TEXT: "the father of the child cried out and"
EVIDENCE: p^{45} S A^{*} B C^{*} L W Delta Psi 28 700 one lat syr(s) most cop

TEXT: "the father of the child cried out with tears and" EVIDENCE: A^{2} C^{3} D K X Theta Pi f1 f13 33 565 892 1010 1241 Byz Lect most lat vg syr(p,h,pal) some cop(north)

Mark 9:25 When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it, "Deaf and dumb spirit, I command you, come out of him and enter him no more!"

Mark 9:26 Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead."

Mark 9:27 But Jesus took him by the hand and lifted him up, and he arose.

Mark 9:28 And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?"

Mark 9:29 So He said to them, "This kind can come out by nothing but prayer and fasting."

TEXT: "This kind can come out by nothing except by prayer."
EVIDENCE: S^{*} B one lat

TEXT: "This kind can come out by nothing except by prayer and fasting." EVIDENCE: p^{45} vid S^{b} A C D K L W X Delta Theta Pi Psi f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(h) syr(s,p,pal)

("fasting and prayer") cop

See notes on Matthew 17:21 for more information

Bruce M. Metzger states in A Textaul Commentary on the Greek New Testament 2nd Edition{"προσευχῇ {A}In light of the increasing emphasis in the early church on the necessity of fasting, it is understandable that καὶ| νηστείᾳ is a gloss that found its way into most witnesses. Among the witnesses that resisted such an accretion are important representatives of the Alexandrian and the Western types of text."}

If it is in most witnesses aka manuscripts it should be consider as oringally being written by the author but since the early church had a great emphasis on fasting it is excluded. In my option that doesn't make any sense why to exclude it .

Examples of the early church having a emphasis on fasting we can see in the following writings of the Early church Fathers :

The Martyrdom of Ignatius {"When Trajan, not long since, succeeded to the empire of the Romans, Ignatius, the disciple of John the apostle, a man in all respects of an apostolic character, governed the Church of the Antiochians with great care, having with difficulty escaped the former storms of the many persecutions under Domitian, inasmuch as, like a good pilot, by the helm of prayer and fasting, [only] lest he should lose: any of those who were deficient in courage, or apt to suffer from their simplicity."}

The Didache chapter 1 {" The teaching of these words is this: "Bless those who curse you" and "pray for your enemies," and "fast for those who persecute you." "For what credit is it, if you love those who love you? Do not even the Gentiles do the same?" But "you must love those who hate you," and you will not have an enemy. "}

The Didache chapter 7 {"And before the baptism, let the one baptizing and the one who is to be baptized fast, as well as any others who are able. Also, you must instruct the one who is to be baptized to fast for one or two days beforehand."}

Fragments from the Lost Writings of Irenaeus {"For the controversy is not merely as regards the day, but also as regards the form itself of the fast. For some consider themselves bound to fast one day, others two days, others still more, while others [do so during] forty: the diurnal and the nocturnal hours they measure out together as their [fasting] day. And this variety among the observers of the fasts had not its origin in our time, but long before in that of our predecessors, some of whom probably, being not very accurate in their observance of it, handed down to posterity the custom as it had, through simplicity or private fancy, been [introduced among them].... "}

But how did they see this verse in general:

John Chrysostom accepted it in being in Matthew or Mark since he mentions it {"But do thou herein also marvel at their self-denial, and the might of the Spirit; their self-denial in not hiding their fault, and the might of the Spirit in so leading on by degrees them who had not so much as a gram of mustard seed, that rivers and fountains of faith sprang up within them. “Howbeit, this kind goeth not out, but by prayer and fasting;” meaning the whole kind of evil spirits, not that of lunatics only. Seest thou how He now proceeds to lay beforehand in them the foundation of His doctrine about fasting? Nay, argue not with me from rare cases, that some even without fasting have cast them out. For although one might say this, in one or two instances, of them that rebuke the evil spirits, yet for the patient it is a thing impossible, living luxuriously, to be delivered from such madness: this thing being especially necessary for him that is diseased in that way."}

Why this matters? Chrysostom lived in the 4th century, using manuscripts older than most Byzantine copies. His witness shows:

1) The longer reading was known in Antioch.

2) It was used in preaching.

3) It was considered authoritative.

4) This is strong patristic support for “and fasting.”

Among the Church Fathers, John Chrysostom provides the earliest explicit patristic citation I could fnd of the longer reading, ‘prayer and fasting.’ His homilies demonstrate that this reading was already established in the Antiochene Greek tradition by the late fourth century. Furthermore, the longer reading is supported by early manuscript traditions — including Syriac, Old Latin, Coptic, and p45 — which predate Chrysostom and show that the reading was not a late addition but part of a widespread early textual form.

Mark 9:30 Then they departed from there and passed through Galilee, and He did not want anyone to know it.

Mark 9:31 For He taught His disciples and said to them, "The Son of Man is being betrayed into the hands of men, and they will kill Him. And after He is killed, He will rise the third day."

Mark 9:32 But they did not understand this saying, and were afraid to ask Him.

Mark 9:33 Then He came to Capernaum. And when He was in the house He asked them, "What was it you disputed among yourselves on the road?"

Mark 9:34 But they kept silent, for on the road they had disputed among themselves who would be the greatest.

Mark 9:35 And He sat down, called the twelve, and said to them, "If anyone desires to be first, he shall be last of all and servant of all."

Mark 9:36 Then He took a little child and set him in the midst of them. And when He had taken him in His arms, He said to them,

Mark 9:37 "Whoever receives one of these little children in My name receives Me; and whoever receives Me, receives not Me but Him who sent Me."

Mark 9:38 Now John answered Him, saying, "Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow us."

TEXT: "we saw someone casting out demons in your name"
EVIDENCE: S B C L Delta Theta Psi 892 two lat syr(s,p,pal) cop

TEXT: "we saw someone casting out demons in your name who does not follow us" EVIDENCE: A {D} K {W X} Pi {f1 f13 28 565 700} 1010 {1241} Byz Lect {most lat vg syr(h)} syr(h+)

Mark 9:39 But Jesus said, "Do not forbid him, for no one who works a miracle in My name can soon afterward speak evil of Me.

Mark 9:40 For he who is not against us is on our side.

Mark 9:41 For whoever gives you a cup of water to drink in My name, because you belong to Christ, assuredly, I say to you, he will by no means lose his reward.

Mark 9:42 But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea.

Picture of a millstone

TEXT: "one of these little ones who believe in me"
EVIDENCE: A B C^2(vid) K L W X Theta Pi Psi f1 f13 28 565 700 892 1010 1241 Byz Lect some lat vg syr(s,p,h) cop

TEXT: "one of these little ones who believe" EVIDENCE: S C*(vid) D ("have faith") Delta some lat some cop(north)

Mark 9:43 If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched--

See Note in Matthew 10:28

The WEB has this Note "{Gehenna is a word for Hell that originated as the name for a place where live babies were thrown crying into the fire under the arms of the idol, Moloch, to die. This place was so despised by the people after the righteous King Josiah abolished this hideous practice, that not only was it made into a garbage heap, but dead bodies of diseased animals and executed criminals were thrown there and burned.}"

Mark 9:44 "where 'Their worm does not die, And the fire is not quenched.'

TEXT: omit verses 44 and 46
EVIDENCE: S B C L W Delta Psi f1 28 565 892 one lat syr(s) cop

TEXT: include verses 44 and 46 (both identical to verse 48): "where their worm does not die, and the fire is not quenched." EVIDENCE: A D K X Theta Pi f13 700 1010 1241 Byz Lect most lat vg syr(p,h)

Jesus is referring to

(Isaiah 66:24) They shall go forth, and look on the dead bodies of the men who have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh. (WEB)

Mark 9:45 And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched--

Mark 9:46 where 'Their worm does not die, And the fire is not quenched.'

Mark 9:47 And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire--

Mark 9:48 where 'Their worm does not die, And the fire is not quenched.'

Mark 9:49 For everyone will be seasoned with fire, and every sacrifice will be salted with salt.

TEXT: "everyone will be salted with fire."
EVIDENCE: S B L W Delta f1 f13 28* 565 700 syr(s) most cop

TEXT: "everyone will be salted with fire, and every sacrifice will be salted with salt." EVIDENCE: A C K X Theta Pi Psi 28^{C} 892 1010 1241 Byz Lect three lat vg syr(p,h) some cop(north)

TEXT: "every sacrifice will be salted with salt." EVIDENCE: D some lat

Jesus is referring to

(Leviticus 2:13) Every offering of your meal offering you shall season with salt; neither shall you allow the salt of the covenant of your God to be lacking from your meal offering. With all your offerings you shall offer salt. (WEB)

Rabbeinu Bahya on Leviticus 2:13 — citing Ibn Ezra, understands the verse as God's oath-like entreaty to Israel never to discontinue salt, rooted in the covenant relationship

{" ולא תשבית מלח ברית ה' אלו-היך מעל מנחתך, "you may not discontinue the salt of your G'd's covenant from upon your meal-offering." The reason the Torah calls the salt "the covenant of the Lord," is because by means of it the covenant will be maintained or destroyed. You may compare this to a statement in Bereshit Rabbah 14,15: "when G'd saw that man would not be able to survive if He ruled the universe by means of the attribute of Justice exclusively, He co-opted the attribute of Mercy;" in a similar way we may view "salt" either as the instrument of preserving matters or as being the instrument of destruction and making earth forever useless to man. An example was the brimstone and salt which fell on the cities of Sodom, etc. (Jeremiah 17,6; compare also Deut. 29,22).

Still on the same words: "do not discontinue salt, etc." Seeing the Torah had already written that every meal-offering consisting of fine flour has to have salt on it, and that every meat-offering has to have salt on it, why does the Torah once more write the above words? Rabbi Avraham Ibn Ezra writes that these

latter words by the Torah are to be viewed as if they were an oath by G'd who says to The Jewish people: "I who have made a covenant with you beseech you on oath that you shall not discontinue the practice of adding salt to your meal-offerings." Thus far Ibn Ezra.

The Torah writes: "you shall offer salt with every one of your sacrifices" as otherwise we would have thought that only meal-offerings such as the showbreads, etc., require that they be salted or accompanied by salt, and that this is the reason the Torah mentioned salt always in connection with the מנחה, the meal-offering. To avoid such an error, the Torah had to write a line saying that salt is to be part of every offering.""}

Maimonides, Guide for the Perplexed 3:46 — explains that idolaters used honey and leavening in their offerings but never salt; the Torah commanded salt precisely to distinguish Israelite worship from pagan practice

{"The idolaters did not offer any other bread but leavened, and chose sweet things for their sacrifices, which they seasoned with honey, as is fully described in the books which I named before: but salt is not mentioned in any of their sacrifices. Our Law therefore forbade us to offer leaven or honey, and commanded us to have salt in every sacrifice: "With all thine offerings thou shalt offer salt" (Lev. 2:13)."}

Maimonides rules that salting every sacrifice is a positive commandment, and offering one without any salt at all violates a negative commandment

Mishneh Torah, Things Forbidden on the Altar 5:11–12 {"It is a positive commandment to salt all the sacrifices before they are brought up to the altar, as [Leviticus 2:13] states: "On all of your sacrifices you shall offer salt." There are no entities that are offered on the altar without salt except the wine libations, the blood, and the wood. This matter was conveyed by the Oral Tradition, but there is no explicit verse to rely on.

It is a mitzvah to salt the meat very thoroughly like one salts meat before roasting it, in which instance one turns over the limbs and salts it. If, however, one applies even the slightest amount of salt, even one grain, it is acceptable."}

Mark 9:50 Salt is good, but if the salt loses its flavor, how will you season it? Have salt in yourselves, and have peace with one another."

Outline of Chapter 10

A. Verses 1-12 Teaching about divorce

B. Verses 13-16 Let the children come to Jesus

C. Verses 17-31 The rich young ruler

D. Verses 32-34 Jesus prophecies about his death and resurrection a 3rd time

E. Verses 35-45 James and John's request

F. Verses 46-52 Jesus heals blind Bartimaeus

Mark 10:1 Then He arose from there and came to the region of Judea by the other side of the Jordan. And multitudes gathered to Him again, and as He was accustomed, He taught them again.

Mark 10:2 The Pharisees came and asked Him, "Is it lawful for a man to divorce his wife?" testing Him.

TEXT: "And Pharisees came up and to test him they started asking him"
EVIDENCE: S A B C K L W X Delta Theta Pi Psi f1 f13 28 565 700 892 1010 1241 Byz Lect some lat vg syr(p,h) cop

TEXT: "And to test him they started asking him" EVIDENCE: D some lat syr(s)

Mark 10:3 And He answered and said to them, "What did Moses command you?"

Mark 10:4 They said, "Moses permitted a man to write a certificate of divorce, and to dismiss her."

The Pharisees are referring to

(Deuteronomy 24:1) When a man takes a wife, and marries her, then it shall be, if she find no favor in his eyes, because he has found some unseemly thing in her, that he shall write her a bill of divorce, and give it in her hand, and send her out of his house. (WEB)

Mark 10:5 And Jesus answered and said to them, "Because of the hardness of your heart he wrote you this precept.

Mark 10:6-8 "But from the beginning of the creation, God 'made them male and female.' For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh'; so then they are no longer two, but one flesh.

TEXT: "a man shall leave his father and mother and be joined to his wife"
EVIDENCE: A C D K L W X Delta Theta Pi f1 f13 28 565 700 892margin 1010 1241 Byz Lect lat vg syr(p,h) cop

TEXT: "a man shall leave his father and mother" EVIDENCE: S B Psi 892* syr(s)

Jesus is referring to

(Genesis 1:27) God created man in his own image. In God's image he created him; male and female he created them. (WEB)

(Genesis 5:2) He created them male and female, and blessed them, and called their name Adam, in the day when they were created. (WEB)

(Genesis 2:24) Therefore a man will leave his father and his mother, and will join with his wife, and they will be one flesh. (WEB)

Mark 10:9 Therefore what God has joined together, let not man separate."

Mark 10:10 In the house His disciples also asked Him again about the same matter.

Mark 10:11 So He said to them, "Whoever divorces his wife and marries another commits adultery against her.

Mark 10:12 "And if a woman divorces her husband and marries another, she commits adultery."

Mark 10:13 Then they brought little children to Him, that He might touch them; but the disciples rebuked those who brought them.

Mark 10:14 But when Jesus saw it, He was greatly displeased and said to them, "Let the little children come to Me, and do not forbid them; for of such is the kingdom of God.

Mark 10:15 Assuredly, I say to you, whoever does not receive the kingdom of God as a little child will by no means enter it."

Mark 10:16 And He took them up in His arms, put His hands on them, and blessed them.

Mark 10:17 Now as He was going out on the road, one came running, knelt before Him, and asked Him, "Good Teacher, what shall I do that I may inherit eternal life?"

Mark 10:18 So Jesus said to him, "Why do you call Me good? No one is good but One, that is, God.

Mark 10:19 You know the commandments: 'Do not commit adultery,' 'Do not murder,' 'Do not steal,' 'Do not bear false witness,' 'Do not defraud,' 'Honor your father and your

mother.'"

Jesus is referring to 10 commandments found in

(Exodus 20:1-17) God spoke all these words, saying, "I am Yahweh your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. "You shall not make for yourselves an idol, nor any image of anything that is in the heavens above, or that is in the earth beneath, or that is in the water under the earth: you shall not bow yourself down to them, nor serve them, for I, Yahweh your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and on the fourth generation of those who hate me, and showing loving kindness to thousands of those who love me and keep my commandments. "You shall not take the name of Yahweh your God in vain, for Yahweh will not hold him guiltless who takes his name in vain. "Remember the Sabbath day, to keep it holy. You shall labor six days, and do all your work, but the seventh day is a Sabbath to Yahweh your God. You shall not do any work in it, you, nor your son, nor your daughter, your male servant, nor your female servant, nor your livestock, nor your stranger who is within your gates; for in six days Yahweh made heaven and earth, the sea, and all that is in them, and rested the seventh day; therefore Yahweh blessed the Sabbath day, and made it holy. "Honor your father and your mother, that your days may be long in the land which Yahweh your God gives you. "You shall not murder. "You shall not commit adultery. "You shall not steal. "You shall not give false testimony against your neighbor. "You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's." (WEB)

(Deuteronomy 5:6-21) "I am Yahweh your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me. "You shall not make an engraved image for yourself, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: you shall not bow down yourself to them, nor serve them; for I, Yahweh, your God, am a jealous God, visiting the iniquity of the fathers on the children, and on the third and on the fourth generation of those who hate me; and showing loving kindness to thousands of those who love me and keep my commandments. "You shall not take the name of Yahweh your God in vain: for Yahweh will not hold him guiltless who takes his name in vain. "Observe the Sabbath day, to keep it holy, as Yahweh your God commanded you. Six days shall you labor, and do all your work; but the seventh day is a Sabbath to Yahweh your God: in it you shall not do any work, you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your livestock, nor your stranger who is within your gates; that your male servant and your female servant may rest as well as you. You shall remember that you were a servant in the land of Egypt, and Yahweh your God brought you out of there by a mighty hand and by an outstretched arm: therefore Yahweh

your God commanded you to keep the Sabbath day. "Honor your father and your mother, as Yahweh your God commanded you; that your days may be long, and that it may go well with you, in the land which Yahweh your God gives you. "You shall not murder. "Neither shall you commit adultery. "Neither shall you steal. "Neither shall you give false testimony against your neighbor. "Neither shall you covet your neighbor's wife; neither shall you desire your neighbor's house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor's." (WEB)

Mark 10:20 And he answered and said to Him, "Teacher, all these things I have kept from my youth."

Mark 10:21 Then Jesus, looking at him, loved him, and said to him, "One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, take up the cross, and follow Me."

Mark 10:22 But he was sad at this word, and went away sorrowful, for he had great possessions.

Mark 10:23 Then Jesus looked around and said to His disciples, "How hard it is for those who have riches to enter the kingdom of God!"

Mark 10:24 And the disciples were astonished at His words. But Jesus answered again and said to them, "Children, how hard it is for those who trust in riches to enter the kingdom of God!

TEXT: "how difficult it is to enter into the kingdom of God!"
EVIDENCE: S B Delta Psi one lat cop(south) some cop(north)

TEXT: "how difficult it is for those who trust in wealth to enter into the kingdom of God!" EVIDENCE: A C D K X Theta Pi f1 f13 28 565 700 892 1010 Byz Lect most lat vg syr most cop(north)

TEXT: "how difficult it is for a rich man to enter into the kingdom of God!" EVIDENCE: W one lat

TEXT: "how difficult it is for those who have wealth to enter into the kingdom of God!" EVIDENCE: 1241

Mark 10:25 It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

Mark 10:26 And they were greatly astonished, saying among themselves, "Who then can be saved?"

TEXT: "saying among themselves, 'Who indeed can be saved?'"
EVIDENCE: A D K W X Theta Pi f1 f13 28 565 700 1010 1241 Byz Lect some lat vg syr(s,h)

TEXT: "saying to him, 'Who indeed can be saved?'" EVIDENCE: S B C Delta Psi 892 cop

TEXT: "saying to one another, 'Who indeed can be saved?'" EVIDENCE: M* some lat syr(p)

Mark 10:27 But Jesus looked at them and said, "With men it is impossible, but not with God; for with God all things are possible."

Mark 10:28 Then Peter began to say to Him, "See, we have left all and followed You."

Mark 10:29 So Jesus answered and said, "Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel's,

Mark 10:30 "who shall not receive a hundredfold now in this time--houses and brothers and sisters and mothers and children and lands, with persecutions--and in the age to come, eternal life.

Mark 10:31 "But many who are first will be last, and the last first."

Mark 10:32 Now they were on the road, going up to Jerusalem, and Jesus was going before them; and they were amazed. And as they followed they were afraid. Then He took the 12 aside again and began to tell them the things that would happen to Him:

Mark 10:33 Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death and deliver Him to the Gentiles;

Mark 10:34 and they will mock Him, and scourge Him, and spit on Him, and kill Him. And the third day He will rise again."

Mark 10:35 Then James and John, the sons of Zebedee, came to Him, saying, "Teacher, we want You to do for us whatever we ask."

Mark 10:36 And He said to them, "What do you want Me to do for you?"

Mark 10:37 They said to Him, "Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory."

Mark 10:38 But Jesus said to them, "You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?"

Mark 10:39 They said to Him, "We are able." So Jesus said to them, "You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized;

Mark 10:40 but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared."

TEXT: "for whom it has been prepared."
EVIDENCE: S^{a} A B C D K L W X Delta Pi Psi f13 28 565 700 892 1010 Byz Lect most lat vg syr most cop

TEXT: "for whom it has been prepared by my Father." EVIDENCE: $S^{*,b}$ Theta f1 1241 two lat some cop(north)

Mark 10:41 And when the ten heard it, they began to be greatly displeased with James and John.

Mark 10:42 But Jesus called them to Himself and said to them, "You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them.

Mark 10:43 Yet it shall not be so among you; but whoever desires to become great among you shall be your slave (servant) .

Mark 10:44 And whoever of you desires to be first shall be slave of all.

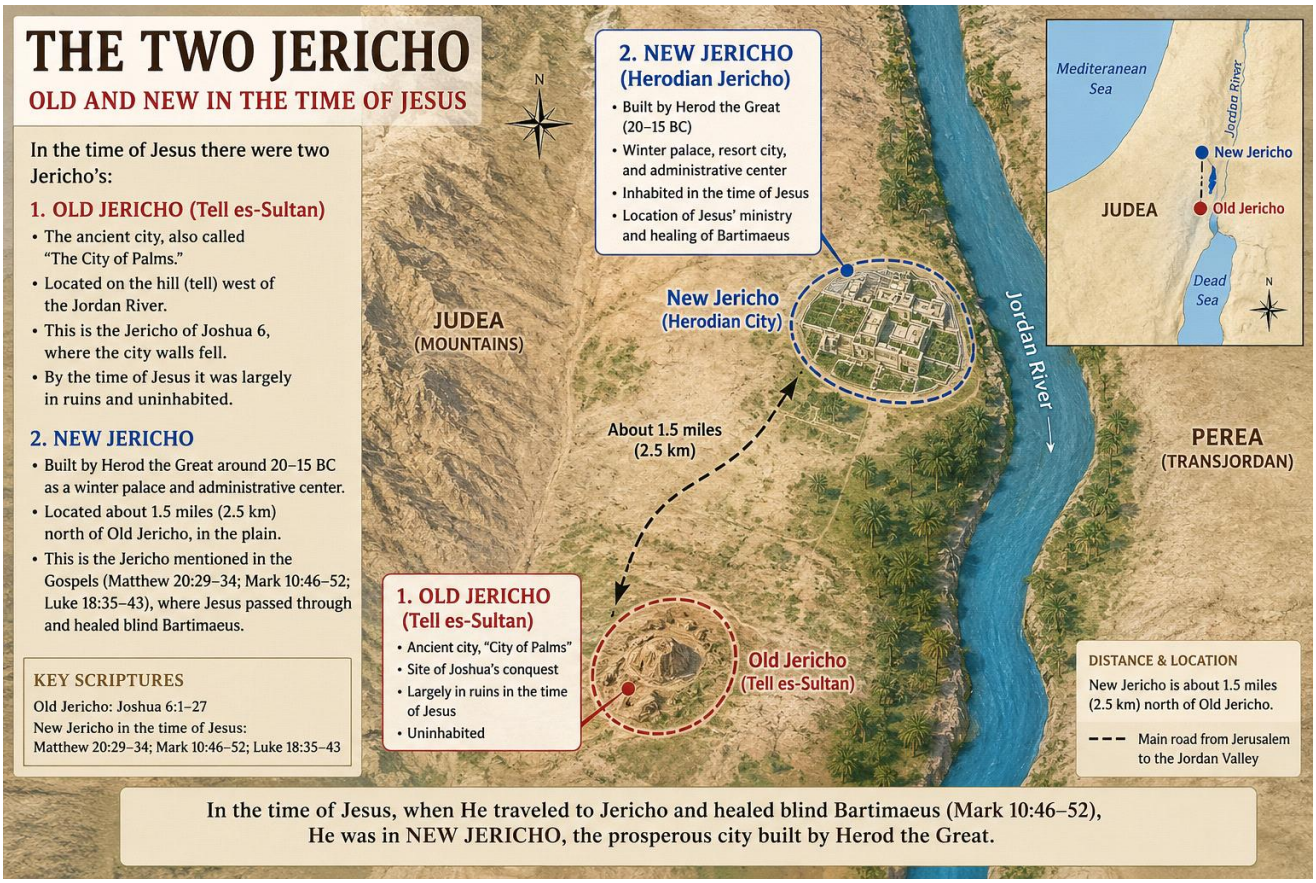
Mark 10:45 For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."

Mark 10:46 Now they came to Jericho. As He went out of Jericho with His disciples and a great multitude, blind Bartimaeus, the son of Timaeus, sat by the road begging.

Matthew mentions two blind men

(Matthew 20:29-30) As they went out from Jericho, a great multitude followed him. Behold, two blind men sitting by the road, when they heard that Jesus was passing by, cried out, "Lord, have mercy on us, you son of David!" (WEB)

There were two Jerichos


THE TWO JERICHO
OLD AND NEW IN THE TIME OF JESUS
In the time of Jesus there were two Jericho's:
1. OLD JERICHO (Tell es-Sultan)
• The ancient city, also called "The City of Palms."
• Located on the hill (tell) west of the Jordan River.
• This is the Jericho of Joshua 6, where the city walls fell.
• By the time of Jesus it was largely in ruins and uninhabited.
2. NEW JERICHO
• Built by Herod the Great around 20–15 BC as a winter palace and administrative center.
• Located about 1.5 miles (2.5 km) north of Old Jericho, in the plain.
• This is the Jericho mentioned in the Gospels (Matthew 20:29–34; Mark 10:46–52; Luke 18:35–43), where Jesus passed through and healed blind Bartimaeus.
KEY SCRIPTURES
Old Jericho: Joshua 6:1–27
New Jericho in the time of Jesus: Matthew 20:29–34; Mark 10:46–52; Luke 18:35–43
N
2. NEW JERICHO (Herodian Jericho)
• Built by Herod the Great (20–15 BC)
• Winter palace, resort city, and administrative center
• Inhabited in the time of Jesus
• Location of Jesus' ministry and healing of Bartimaeus
Mediterranean Sea
Jordan River
New Jericho
JUDEA
Old Jericho
Dead Sea
N
JUDEA (MOUNTAINS)
New Jericho (Herodian City)
Jordan River
About 1.5 miles (2.5 km)
PEREA (TRANSJORDAN)
1. OLD JERICHO (Tell es-Sultan)
• Ancient city, "City of Palms"
• Site of Joshua's conquest
• Largely in ruins in the time of Jesus
• Uninhabited
Old Jericho (Tell es-Sultan)
DISTANCE & LOCATION
New Jericho is about 1.5 miles (2.5 km) north of Old Jericho.
Main road from Jerusalem to the Jordan Valley
In the time of Jesus, when He traveled to Jericho and healed blind Bartimaeus (Mark 10:46–52), He was in NEW JERICHO, the prosperous city built by Herod the Great.

Mark 10:47 And when he heard that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!"

Mark 10:48 Then many warned him to be quiet; but he cried out all the more, "Son of David, have mercy on me!"

Mark 10:49 So Jesus stood still and commanded him to be called. Then they called the blind man, saying to him, "Be of good cheer. Rise, He is calling you."

Mark 10:50 And throwing aside his garment, he rose and came to Jesus.

Mark 10:51 So Jesus answered and said to him, "What do you want Me to do for you?" The blind man said to Him," Rabbi (Rabboni, my teacher, my master) , that I may receive my sight."

Mark 10:52 Then Jesus said to him, "Go your way; your faith has made you well." And immediately he received his sight and followed Jesus on the road.

Outline of Chapter 11

A. Verses 1-11 The Triumphal Entry of Jesus

B. Verses 12-14 Jesus curses a fig tree

C. Verses 15-19 Jesus cleanses the Temple

D. Verses 20-26 Lesson of faith from the withering of fig tree

Mark 11:1 Now when they drew near Jerusalem, to Bethphage and Bethany, at the Mount of Olives, He sent two of His disciples;

Mark 11:2 and He said to them, "Go into the village opposite you; and as soon as you have entered it you will find a colt tied, on which no one has sat. Loose it and bring it.

Mark 11:3 "And if anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it,' and immediately he will send it here."

Mark 11:4 So they went their way, and found the colt tied by the door outside on the street, and they loosed it.

Mark 11:5 But some of those who stood there said to them, "What are you doing, loosing the colt?"

Mark 11:6 And they spoke to them just as Jesus had commanded. So they let them go.

Mark 11:7 Then they brought the colt to Jesus and threw their clothes on it, and He sat on it.

Mark 11:8 And many spread their clothes on the road, and others cut down leafy branches from the trees and spread them on the road.

Mark 11:9 Then those who went before and those who followed cried out, saying: "Hosanna! 'Blessed is He who comes in the name of the LORD!'

Mark 11:10 Blessed is the kingdom of our father David That comes in the name of the Lord! Hosanna in the highest!"

Mark 11:11 And Jesus went into Jerusalem and into the temple. So when He had looked around at all things, as the hour was already late, He went out to Bethany with the 12.

Mark 11:12 Now the next day, when they had come out from Bethany, He was hungry.

Mark 11:13 And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not

the season for figs.

Mark 11:14 In response Jesus said to it, "Let no one eat fruit from you ever again." And His disciples heard it.

Mark 11:15 So they came to Jerusalem. Then Jesus went into the temple and began to drive out those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves.

Mark 11:16 And He would not allow anyone to carry wares through the temple.

Mark 11:17 Then He taught, saying to them, "Is it not written, 'My house shall be called a house of prayer for all nations'? But you have made it a 'den of thieves.'"

Mark 11:18 And the scribes and chief priests heard it and sought how they might destroy Him; for they feared Him, because all the people were astonished at His teaching.

Mark 11:19 When evening had come, He went out of the city.

TEXT: "whenever evening came they would go out"
EVIDENCE: A B K W Delta Pi Psi 28 565 700 four lat syr(p)

TEXT: "whenever evening came he would go out" EVIDENCE: S C D X Theta f1 f13 33 892 1010 1241 Byz Lect most lat vg syr(s,h,pal) cop

Mark 11:20 Now in the morning, as they passed by, they saw the fig tree dried up from the roots.

Mark 11:21 And Peter, remembering, said to Him, "Rabbi (Rabboni, my teacher, my master) , look! The fig tree which You cursed has withered away."

Mark 11:22 So Jesus answered and said to them, "Have faith in God.

Mark 11:23 For assuredly, I say to you, whoever says to this mountain, 'Be removed and be cast into the sea,' and does not doubt in his heart, but believes that those things he says will be done, he will have whatever he says.

Mark 11:24 Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them.

TEXT: "keep believing that Plyou have received [it]"
EVIDENCE: S B C L W Delta Psi 892 some cop

TEXT: "keep believing that Plyou are receiving [it]" EVIDENCE: A K X Pi f13 28 33 1010 1241 Byz Lect syr some cop(south) most cop(north)

"**TEXT:** keep believing that [pl]you will receive [it]" EVIDENCE: D Theta f1 565 700 lat vg some cop

Mark 11:25 And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses.

Mark 11:26 "But if you do not forgive, neither will your Father in heaven forgive your trespasses."

TEXT: omit verse 26
EVIDENCE: S B L W Delta Psi 565 700 892 two lat some vg syr(s,pal) most cop

TEXT: include verse 26: "But if [pl]you do not forgive, neither will [pl]your Father who is in heaven forgive [pl]your trespasses." EVIDENCE: A C D K X Theta Pi f1 f13 28 33 1010 1241 Byz Lect most lat most vg syr(p,h) some cop(north)

Mark 11:27 Then they came again to Jerusalem. And as He was walking in the temple, the chief priests, the scribes, and the elders came to Him.

Mark 11:28 And they said to Him, "By what authority are You doing these things? And who gave You this authority to do these things?"

Mark 11:29 But Jesus answered and said to them, "I also will ask you one question; then answer Me, and I will tell you by what authority I do these things:

Mark 11:30 "The baptism of John--was it from heaven or from men? Answer Me."

Mark 11:31 And they reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why then did you not believe him?'

Mark 11:32 But if we say, 'From men' --they feared the people, for all counted John to have been a prophet indeed.

Mark 11:33 So they answered and said to Jesus, "We do not know." And Jesus answered and said to them, "Neither will I tell you by what authority I do these things."

Outline of Chapter 12

A. Verses 1-12 The Parable of the Tenants

B. Verses 13-17 Paying Taxing to Caesar

C. Verses 18-27 The Sadducees Ask about the Resurrection of the Dead

D. Verses 28-34 The Great Commandment

E. Verses 35-37 Whose Son is the Christ?

F. Verses 38-40 Beware of the Scribes

G. Verses 41-44 The Widow's Offering and sad ending

Mark 12:1 Then He began to speak to them in parables: "A man planted a vineyard and set a hedge around it, dug a place for the wine vat and built a tower. And he leased it to vinedressers and went into a far country.

Mark 12:2 Now at vintage-time he sent a servant to the vinedressers, that he might receive some of the fruit of the vineyard from the vinedressers.

Mark 12:3 And they took him and beat him and sent him away empty-handed.

Mark 12:4 Again he sent them another servant, and at him they threw stones, wounded him in the head, and sent him away shamefully treated.

Mark 12:5 And again he sent another, and him they killed; and many others, beating some and killing some.

Mark 12:6 Therefore still having one son, his beloved, he also sent him to them last, saying, 'They will respect my son.'

Mark 12:7 But those vinedressers said among themselves, 'This is the heir. Come, let us kill him, and the inheritance will be ours.'

Mark 12:8 So they took him and killed him and cast him out of the vineyard.

Mark 12:9 Therefore what will the owner of the vineyard do? He will come and destroy the vinedressers, and give the vineyard to others.

Mark 12:10 Have you not even read this Scripture: 'The stone which the builders rejected Has become the chief cornerstone.

Mark 12:11 This was the LORD'S doing, And it is marvelous in our eyes'?"

Jesus is referring to

(Psalms 118:22-23) The stone which the builders rejected has become the head of the corner. This is Yahweh's doing. It is marvelous in our eyes. (WEB)

Mark 12:12 And they sought to lay hands on Him, but feared the multitude, for they knew He had spoken the parable against them. So they left Him and went away.

Mark 12:13 Then they sent to Him some of the Pharisees and the Herodians, to catch Him in His words.

Mark 12:14 When they had come, they said to Him, "Teacher, we know that You are true, and care about no one; for You do not regard the person of men, but teach the way of God in truth. Is it lawful to pay taxes to Caesar, or not?

Mark 12:15 "Shall we pay, or shall we not pay?" But He, knowing their hypocrisy, said to them, "Why do you test Me? Bring Me a denarius that I may see it."

Mark 12:16 So they brought it. And He said to them, "Whose image and inscription is this?" They said to Him, "Caesar's."

Mark 12:17 And Jesus answered and said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they marveled at Him.

Mark 12:18 Then some Sadducees, who say there is no resurrection, came to Him; and they asked Him, saying:

Mark 12:19 Teacher, Moses wrote to us that if a man's brother dies, and leaves his wife behind, and leaves no children, his brother should take his wife and raise up offspring for his brother.

Mark 12:20 Now there were seven brothers. The first took a wife; and dying, he left no offspring.

Mark 12:21 And the second took her, and he died; nor did he leave any offspring. And the third likewise.

Mark 12:22 So the seven had her and left no offspring. Last of all the woman died also.

Mark 12:23 Therefore, in the resurrection, whenever they rise, whose wife will she be? For all seven had her as wife."

TEXT: "In the resurrection, whenever they rise, to which of them"
EVIDENCE: A K X Theta Pi f1 f13 28 565 700 1010 1241 Byz Lect most lat vg syr(s,h,h+)

TEXT: "In the resurrection to which of them" EVIDENCE: S B C D L W Delta Psi 33 892 four lat syr(p) cop

Mark 12:24 Jesus answered and said to them, "Are you not therefore mistaken, because you do not know the Scriptures nor the power of God?

Mark 12:25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in heaven.

Mark 12:26 But concerning the dead, that they rise, have you not read in the book of Moses, in the burning bush passage, how God spoke to him, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'?

Jesus is referring to

(Exodus 3:6) Moreover he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses hid his face; for he was afraid to look at God. (WEB)

Mark 12:27 He is not the God of the dead, but the God of the living. You are therefore greatly mistaken."

Mark 12:28 Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, "Which is the 1st commandment of all?"

Mark 12:29-30 Jesus answered him, "The 1st of all the commandments is: 'Hear, O Israel, the LORD our God, the LORD is one *unity*. And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.' This is the 1st commandment.

Jesus is referring to

(Deuteronomy 6:4-5) Hear, Israel: Yahweh is our God; Yahweh is one: and you shall love Yahweh your God with all your heart, and with all your soul, and with all your might. (WEB)

Mark 12:31 And the 2nd, like it, is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

Jesus is referring to

(Leviticus 19:18) "'You shall not take vengeance, nor bear any grudge against the children of your people; but you shall love your neighbor as yourself. I am Yahweh. (WEB)

Mark 12:32 So the scribe said to Him, "Well said, Teacher. You have spoken the truth, for there is one God, and there is no other but He.

Mark 12:33 And to love Him with all the heart, with all the understanding, with all the

soul, and with all the strength, and to love one's neighbor as oneself, is more than all the whole burnt offerings and sacrifices."

Mark 12:34 Now when Jesus saw that he answered wisely, He said to him, "You are not far from the kingdom of God." But after that no one dared question Him.

Mark 12:35 Then Jesus answered and said, while He taught in the temple, "How is it that the scribes say that the Christ is the Son of David?

Mark 12:36 For David himself said by the Holy Spirit: 'The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies as a footstool for your feet."'

Jesus is referring to

(Psalms 110:1) <<A Psalm by David.>> Yahweh says to my Lord, "Sit at my right hand, until I make your enemies your footstool for your feet." (WEB)

TEXT: "I put your enemies underneath your feet."
EVIDENCE: B D W 28 syr(s) cop

TEXT: "I put your enemies [as] a footstool for your feet." EVIDENCE: S A K L X Delta Theta Pi Psi 092b f1 f13 33 565 700 892 1010 1241 Byz Lect lat vg syr(p,h,pal)

Mark 12:37 Therefore David himself calls Him 'Lord'; how is He then his Son?" And the common people heard Him gladly.

Mark 12:38 Then He said to them in His teaching, "Beware of the scribes, who desire to go around in long robes, love greetings in the marketplaces,

Mark 12:39 the best seats in the synagogues, and the best places at feasts,

Mark 12:40 who devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation."

Mark 12:41 Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And many who were rich put in much.

Mark 12:42 Then one poor widow came and threw in two mites, which make a quadrans.

Mite

Mark 12:43 So He called His disciples to Himself and said to them, "Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury;

Mark 12:44 for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood."

See Chapter 13 on why Jesus curses the Temple

Outline of Chapter 13

A. Verses 1 -2 Jesus prophecies the destruction of the Temple

B. Verses 3-8 Signs of the beginning of the end of the age

C. Verses 9-13 Persecution of the disciples

D. Verses 14-23 The Abomination of Desolation

E. Verses 24-27 The second coming of the Son of Man

F. Verses 28-31 The Parable of the fig tree

G. Verses 32-37 Being ready for Jesus 2nd coming

Mark 13:1 Then as He went out of the temple, one of His disciples said to Him, "Teacher, see what manner of stones and what buildings are here!"

The Temple Herod built that a disciple marvels at in Mark is described in the Talmud in almost breathless terms. "He who has not seen the Temple in its full construction has never seen a glorious building in his life"

Sukkah 51b {"GEMARA: The Sages taught: One who did not see the Celebration of the Place of the Drawing of the Water, never saw celebration in his life. One who did not see Jerusalem in its glory, never saw a beautiful city. One who did not see the Temple in its constructed state, never saw a magnificent structure. The Gemara asks: What is the Temple building to which the Sages refer? Abaye said, and some say that it was Rav Ḥisda who said: This is referring to the magnificent building of Herod, who renovated the Second Temple.

The Gemara asks: With what materials did he construct it? Rava said: It was with stones of green-gray marble and white marble [marmara]. Some say: It was with stones of blue marble and white marble. The rows of stones were set with one row slightly protruded and one row slightly indented, so that the plaster would take better. He thought to plate the Temple with gold, but the Sages said to him: Leave it as is, and do not plate it, as it is better this way, as with the different colors and the staggered arrangement of the rows of stones, it has the appearance of waves of the sea."}

Josephus most vivid description is: "covered all over with plates of gold of great weight, and, at the first rising of the sun, reflected back a very fiery splendor... this temple appeared to strangers, when they were coming to it at a distance, like a mountain covered with snow."

Josephus, the jewish historian states in The War of the Jews, 5:5:6 {"

5. When any persons entered into the temple, its floor received them. This part of the temple therefore was in height sixty cubits, and its length the same; whereas its breadth was but twenty cubits: but still that sixty cubits in length was divided again, and the first part of it was cut off at forty cubits, and had in it three things that were very wonderful and famous among all mankind, the candlestick, the table [of shew-bread], and the altar of incense. Now the seven lamps signified the seven planets; for so many there were springing out of the candlestick. Now the twelve loaves that were upon the table signified the circle of the zodiac and the year; but the altar of incense, by its thirteen kinds of sweet-smelling spices with which the sea replenished it, signified that God is the possessor of all things that are both in the uninhabitable and habitable parts of the earth, and that they are all to be dedicated to his use. But the inmost part of the temple of all was of twenty cubits. This was also separated from the outer part by a veil. In this there was nothing at all. It was inaccessible and inviolable, and not to be seen by any; and was called the Holy of Holies. Now, about the sides of the lower part of the temple, there were little houses, with passages out of one into another; there were a great many of them, and they were of three stories high; there were also entrances on each side into them from the gate of the temple. But the superior part of the temple had no such little houses any further, because the temple was there narrower, and forty cubits higher, and of a smaller body than the lower parts of it. Thus we collect that the whole height, including the sixty cubits from the floor, amounted to a hundred cubits.

6. Now the outward face of the temple in its front wanted nothing that was likely to surprise either men's minds or their eyes; for it was covered all over with plates of gold of great weight, and, at the first rising of the sun, reflected back a very fiery splendor, and made those who forced themselves to look upon it to turn their eyes away, just as they would have done at the sun's own rays. But this temple appeared to strangers, when they were coming to it at a distance, like a mountain covered with snow; for as to those parts of it that were not gilt, they were exceeding white. On its top it had spikes with sharp points, to prevent any pollution of it by birds sitting upon it. Of its stones, some of them were forty-five cubits in length, five in height, and six in breadth. Before this temple stood the altar, fifteen cubits high, and equal both in length and breadth; each of which dimensions was fifty cubits. The figure it was built in was a square, and it had corners like horns; and the passage up to it was by an insensible acclivity. It was formed without any iron tool, nor did any such iron tool so much as touch it at any time. There was also a wall of partition, about a cubit in height, made of fine stones, and so as to be grateful to the sight; this encompassed the holy house and the altar, and kept the people that were on the outside off from the priests. Moreover, those that had the gonorrhea and the leprosy were excluded out of the city entirely; women also, when their courses were upon them, were shut out of the temple; nor when they were free from that impurity, were they allowed to go beyond the limit before-mentioned; men also, that were not thoroughly pure,

were prohibited to come into the inner [court of the] temple; nay, the priests themselves that were not pure were prohibited to come into it also."}

Mark 13:2 And Jesus answered and said to him, "Do you see these great buildings? Not one stone shall be left upon another, that shall not be thrown down."

Jesus curses the Temple due to the money it took from the widow instead of helping such a person. They took her only source of income leaving her helpless in the 12th chapter.

(Mark 12:44) for they all gave out of their abundance, but she, out of her poverty, gave all that she had to live on." (WEB)

(Luke 21:4) for all these put in gifts for God from their abundance, but she, out of her poverty, put in all that she had to live on." (WEB)

The same thing Jesus condemned in the scribes, He also condemns in the Temple.

(Mark 12:40) those who devour widows' houses, and for a pretense make long prayers. These will receive greater condemnation." (WEB)

(Luke 20:47) who devour widows' houses, and for a pretense make long prayers: these will receive greater condemnation." (WEB)

The Temple was meant to help the widows not take from them as we see in the law.

The Tithe belong for the purpose to help the widow among others

(Deuteronomy 14:28-29) At the end of every three years you shall bring forth all the tithe of your increase in the same year, and shall lay it up within your gates: and the Levite, because he has no portion nor inheritance with you, and the foreigner living among you, and the fatherless, and the widow, who are within your gates, shall come, and shall eat and be satisfied; that Yahweh your God may bless you in all the work of your hand which you do. (WEB)

Israel must swear before God that the tithe was given to widows

(Deuteronomy 26:12-13) When you have made an end of tithing all the tithe of your increase in the third year, which is the year of tithing, then you shall give it to the Levite, to the foreigner, to the fatherless, and to the widow, that they may eat within your gates, and be filled. You shall say before Yahweh your God, I have put away the holy things out of my house, and also have given them to the Levite, and to the foreigner, to the fatherless, and to the widow, according to all your commandment which you have commanded me: I have not transgressed any of your commandments, neither have I forgotten them: (WEB)

The widow must be protected economically

(Deuteronomy 24:19-21) When you reap your harvest in your field, and have forgot a sheaf in the field, you shall not go again to get it: it shall be for the foreigner, for the fatherless, and for the widow; that Yahweh your God may bless you in all the work of your hands. When you beat your olive tree, you shall not go over the boughs again: it shall be for the foreigner, for the fatherless, and for the widow. When you gather the grapes of your vineyard, you shall not glean it after you: it shall be for the foreigner, for the fatherless, and for the widow. (WEB)

God Himself defends widows

(Deuteronomy 10:18) He does execute justice for the fatherless and widow, and loves the foreigner, in giving him food and clothing. (WEB)

This is why Jesus' anger is righteous: He is acting in line with God's own character. God loves the widows. The Law commanded that tithes be used to feed and protect widows (Deut 14:28–29; 26:12–13), yet the Temple took from this widow what God required them to give to her. Jesus' condemnation is therefore not merely moral but legal — the Temple violated the Torah itself.

Jewish texts do contain some striking traditions about corruption and moral failure in the late Second Temple period. The most direct parallel is a remarkable passage in the Talmud — a bitter folk lament preserved by the rabbis themselves: The fathers were high priests, and their sons were the Temple treasurers, and their sons-in-law were Temple overseers. And their servants strike the people with clubs." This is the Talmud itself recording popular outrage at priestly dynasties using their positions for power and violence.

Pesachim 57a — Priests stealing hides by force {"With regard to the prominent priests and those like them, Abba Shaul ben Batnit said in the name of Abba Yosef ben Ḥanin: Woe is me due to the High Priests of the house of Baitos, woe is me due to their clubs. Woe is me due to the High Priests of the house of Ḥanin; woe is me due to their whispers and the rumors they spread. Woe is me due to the High Priests of the house of Katros; woe is me due to their pens that they use to write lies. Woe is me due to the servants of the High Priests of the house of Yishmael ben Piakhi; woe is me due to their fists. The power of these households stemmed from the fact that the fathers were High Priests, and their sons were the Temple treasurers, and their sons-in-law were Temple overseers [amarkalin]. And their servants strike the people with clubs, and otherwise act inappropriately."}

Rabbinic debate over how priests abused their station, including forcibly taking tithes beyond their entitlement.

Ein Yaakov, Shabbat 5:7 — {"Further said R. Samuel b. Nachmeini in the name of R.

Jonathan: "Whoever says that the children of Samuel (the prophet) have sinned, errs, because it is said (I Sam. 8, 1.) And it came to pass, when Samuel was old, etc. But his sons walked not in his ways. It is true that they did not walk in his ways, nevertheless they did not sin. But now is the passage (Ib. ib. ib.) And they inclined, after their own advantage to be explained? It means they did not act as their father did; for Samuel, the righteous, travelled through all parts of Israel, and held court in each city; as it is said (Ib ib.) And he went from year to year and travelled in circuit to Beth-el, and Gil-gal, and Mizpa, and judged Israel, while his sons did not do so, but were dwelling in their respective cities, in order to increase the wages of their superintendent and scribes [for representing them]. There is a difference of opinion among the sages. It is written (Ib. 8, 3.) And they inclined after their own advantage. R. Meier says: "This means that they claimed their priestly allowance in person." R. Juda says: "They forced goods on private persons [abusing their station by making these persona their agents to their customers]." R. Akiba says: "By force, they took a basketful of tithes more than that to which they were actually entitled." R. Jose says: "They took by force the priestly gifts.'"}

The Talmud describes how powerful priests physically seized offerings meant to be distributed fairly among priestly families.

Pesachim 57a — Priests stealing hides by force {"Apropos the people of Jericho, the Gemara relates that powerful people would steal wood from them. The Sages taught: Initially, the priests would place the hides that were flayed from animals consecrated as offerings of the most sacred order, which were given to the priests, in the Parva chamber. In the evening, they would distribute them to the members of the family of priests serving in the Temple that day. And the powerful priests among them would take them by force before they could be distributed. The Rabbis decreed that they would distribute them each Shabbat eve, because then all the families of both priestly watches came and took their part together. All the families from both the watch that was beginning its service and the one ending its service were together when they divided the hides. The powerful priests were unable to take the hides by force.

Yet still the prominent priests by virtue of their lineage would take them by force. Due to their prominence, the members of the rest of the watch dared not challenge them. When they realized that there was no equitable distribution, the owners of the sacrifices (Me'iri) arose and consecrated the hides to Heaven so the priests could not take them.

The Sages said: Not a few days passed before they had plated the entire sanctuary with golden tablets with the proceeds from the redemption and sale of the hides. These plates were one cubit by one cubit and as thick as a golden dinar. And when the people assembled for the Festival pilgrimage they would remove the tablets and place them on a stair of the Temple Mount so that the pilgrims would see that the craftsmanship of the tablets was

beautiful and without flaw [dalam]. Afterward they replaced the tablets in the Sanctuary."}

Mark 13:3 Now as He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew asked Him privately,

Mark 13:4 "Tell us, when will these things be? And what will be the sign when all these things will be fulfilled?"

Mark 13:5 And Jesus, answering them, began to say: "Take heed that no one deceives you.

Mark 13:6 "For many will come in My name, saying, 'I am He,' and will deceive many.

Mark 13:7 "But when you hear of wars and rumors of wars, do not be troubled; for such things must happen, but the end is not yet.

Mark 13:8 "For nation will rise against nation, and kingdom against kingdom. And there will be earthquakes in various places, and there will be famines and troubles. These are the beginnings of sorrows.

Mark 13:9 "But watch out for yourselves, for they will deliver you up to councils, and you will be beaten in the synagogues. You will be brought before rulers and kings for My sake, for a testimony to them.

Mark 13:10 "And the gospel (Good news) must 1st be preached to all the nations.

Mark 13:11 "But when they arrest you and deliver you up, do not worry beforehand, or premeditate what you will speak. But whatever is given you in that hour, speak that; for it is not you who speak, but the Holy Spirit.

Mark 13:12 Now brother will betray brother to death, and a father his child; and children will rise up against parents and cause them to be put to death.

Mark 13:13 And you will be hated by all for My name's sake. But he who endures to the end shall be saved.

Mark 13:14 So when you see the 'abomination of desolation,' spoken of by Daniel the prophet, standing where it ought not" (let the reader understand), "then let those who are in Judea flee to the mountains.

Mark 13:15 Let him who is on the housetop not go down into the house, nor enter to take anything out of his house.

Mark 13:16 And let him who is in the field not go back to get his clothes.

Mark 13:17 But woe to those who are pregnant and to those who are nursing babies in

those days!

Mark 13:18 And pray that your flight may not be in winter.

Mark 13:19 For in those days there will be tribulation, such as has not been since the beginning of the creation which God created until this time, nor ever shall be.

Mark 13:20 And unless the Lord had shortened those days, no flesh would be saved; but for the elect's sake, whom He chose, He shortened the days.

Mark 13:21 Then if anyone says to you, 'Look, here is the Christ!' or, 'Look, He is there!' do not believe it.

Mark 13:22 For false christs and false prophets will rise and show signs and wonders to deceive, if possible, even the elect.

Mark 13:23 But take heed; see, I have told you all things beforehand.

Mark 13:24-27 But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light; the stars of heaven will fall, and the powers in the heavens will be shaken. Then they will see the Son of Man coming in the clouds with great power and glory. And then He will send His angels, and gather together His elect from the four winds, from the farthest part of earth to the farthest part of heaven.

Mark is not the only Gospel which states that the church will go through the tribulation but Matthew also states it. Jesus is very clear that "after that tribulation" and "Immediately after the tribulation of those days" leads us to conclude the church will pass through it before being raptured.

(Matthew 24:29-31) "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. "Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. "And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

Mark 13:28 Now learn this parable from the fig tree: When its branch has already become tender, and puts forth leaves, you know that summer is near.

Mark 13:29 So you also, when you see these things happening, know that it is near--at the doors!

Mark 13:30 "Assuredly, I say to you, this race of people (generation) will by no means

pass away till all these things take place.

The Greek word γενεά pronounce genea which other translations has for "generation" can also be translated as "race."

Mark 13:31 "Heaven and earth will pass away, but My words will by no means pass away.

Mark 13:32 "But of that day and hour no one knows, not even the angels in heaven, nor the Son, but only the Father.

Another possible understanding of "nor the Son" concerns the humanity of Jesus. Jesus Christ is both truly God and truly man. In His humanity, He could experience genuine human limitations, including not knowing the day or hour. This does not require us to conclude that the Son ceased to possess divine knowledge in His divine nature. The statement therefore can be understood in light of the incarnation: the Son voluntarily lived and ministered in genuine human existence while remaining the divine Son of God.

Jesus is both God and Man

(Philippians 2:6-10) Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death-- even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, (NIV)

As God he knows all things

(John 2:25) He did not need man's testimony about man, for he knew what was in a man. (NIV)

(John 6:64) But there are some of you who don't believe." For Jesus knew from the beginning who they were who didn't believe, and who it was who would betray him. (WEB)

(John 16:29-30) His disciples said to him, "Behold, now you speak plainly, and speak no figures of speech. Now we know that you know all things, and don't need for anyone to question you. By this we believe that you came forth from God." (WEB)

(John 21:17) He said to him the third time, "Simon, son of Jonah, do you have affection for me?" Peter was grieved because he asked him the third time, "Do you have affection for me?" He said to him, "Lord, you know everything. You know that I have affection for you." Jesus said to him, "Feed my sheep. (WEB)

In His humanity, Jesus experienced the limitations of human knowledge, as seen when He asked who had touched Him.

(Luke 8:45-46) Jesus said, "Who touched me?" When all denied it, Peter and those with him said, "Master, the multitudes press and jostle you, and you say, 'Who touched me?'" But Jesus said, "Someone did touch me, for I perceived that power has gone out of me." (WEB)

He grew in knowledge

(Luke 2:40) The child was growing, and was becoming strong in spirit, being filled with wisdom, and the grace of God was upon him. (WEB)

(Luke 2:52) And Jesus increased in wisdom and stature, and in favor with God and men. (WEB)

He learned obedience

(Hebrews 5:8) though he was a Son, yet learned obedience by the things which he suffered. (WEB)

Another argument is that of declarative knowledge, which Augustine writes about.

Augustine of Hippo AD 430 states in Expositions on the Psalms, Psalm 37, section 1"{"It was not part of his office as our master that through him the day should become known to us. It remains true that the Father knows nothing that the Son does not know, since his Son, the Word, is his wisdom, and his wisdom is to know. But it was not for our good to know everything which was known to him who came to teach us. He surely did not come to teach us that which it was not good for us to know. As master he both taught some things and left other things untaught. He knew both how to teach us what was good for us to know, and not to teach us what was not for our good to know. It is according to this common form of speech that the Son is said “not to know” what he does not choose to teach. We are in the daily habit of speaking in this way. Accordingly he is said “not to know” what he causes us not to know."}

Just to mention the another example which Augustine mention in this way: Jesus knows everyone, yet He will say to certain individuals, “I never knew you.” Does this mean that Jesus literally did not know who they were? No. Rather, it means that He does not acknowledge or recognize them as His own. In the same way, “the Son does not know” can be understood as meaning that He does not make the knowledge known or declare it to others.

(Matthew 7:23) Then I will tell them, 'I never knew you. Depart from me, you who work iniquity.' (WEB)

(Matthew 25:12) But he answered and said, Verily I say unto you, I know you not. (KJV)

(Matthew 10:32) Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. (KJV)

See Matthew 24:36 for the additional argument concerning declarative knowledge, which is consistent with Augustine's understanding that the Son is said not to know what He does not choose to make known.

The Bible is clear no one except the Father knows the time . Because he has set this under his own authority

(Acts 1:7) And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority.

Throughout church history there have been a number of people who predicted when Christ was to return only to be wrong:

William Miller (1782-1849) who stated that Christ would return March of 1843 and then March of 1844

Charles Taze Russell (1852-1916) stated that Christ would return in 1874 and the end of the world would be in 1914

Joseph Franklin Rutherford (1869-1942) stated that Christ would return in 1918 and then in 1925

Herbert W. Armstrong (1892-1986) he stated that Christ would return in 1936, 1943, 1972, 1975

Edgar Whisenant (1933-2001) he stated that Christ would return in 1988 in a book he wrote called "88 Reasons Why the rapture will be in 1988"

Harold Camping (1921-2013) he stated that Christ would return in 1978 , September 6 , 1994, May 21, 2011 and then in October 21, 2011

Mark 13:33 "Keep looking out, stay alert, and keep praying; for you do not know when the time will come.

TEXT: "Keep looking out, keep alert; for pl you do not know"
EVIDENCE: B D four lat cop(Fayyumic)

TEXT: "Keep looking out, keep alert, and keep praying; for pl you do not know" EVIDENCE: S A C K L W X Delta Theta Pi Psi f1 f13 28 565 700 892 1010 1241 Byz Lect most lat vg syr cop(north,south)

Mark 13:34 "It is like a man going to a far country, who left his house and gave authority to

his servants, and to each his work, and commanded the doorkeeper to watch.

Mark 13:35 "Watch therefore, for you do not know when the master of the house is coming--in the evening, at midnight, at the crowing of the rooster, or in the morning--

Mark 13:36 "lest, coming suddenly, he find you sleeping.

Mark 13:37 "And what I say to you, I say to all: Watch!"

Chapter 14 Outline

A. Verses 1-2 Plot to Kill Jesus

B. Verses 3-9 Jesus Anointed at Bethany

C. Verses 10-11 The Plan to Betray Jesus

D. Verses 12- 21 The Passover

E. Verses 22-25 The Institution of the Lord's Supper

F. Verses 26-31 Jesus Prophecy about the Peter's Denial

G.Verses 32-42 Jesus prays in Gethsemane

H. Verses 43-50 Betrayal and Arrest of Jesus

I. Verses 51-52 A Young Man Flees

J. Verses 53-65 Jesus before the Sanhedrin (Jewish Council)

K. Verses 66-72 Peter Denies Jesus

Mark 14:1 After 2 days it was the Passover and the Feast of Unleavened Bread. And the chief priests and the scribes sought how they might take Him by trickery and put Him to death.

Mark 14:2 But they said, "Not during the feast, lest there be an uproar of the people."

Mark 14:3 And being in Bethany at the house of Simon the leper, as He reclined at the table, a woman came having an alabaster flask of very costly oil of spikenard. Then she broke the flask and poured it on His head.

Mark 14:4 But there were some who were indignant among themselves, and said, "Why was this fragrant oil wasted?

Mark 14:5 "For it might have been sold for more than 300 denarii and given to the poor." And they criticized her sharply.

Mark 14:6 But Jesus said, "Let her alone. Why do you trouble her? She has done a good work for Me.

Mark 14:7 "For you have the poor with you always, and whenever you wish you may do them good; but Me you do not have always.

Mark 14:8 "She has done what she could. She has come beforehand to anoint My body for

burial.

Mark 14:9 "Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her."

Mark 14:10 Then Judas Iscariot, one of the 12, went to the chief priests to betray Him to them.

Mark 14:11 And when they heard it, they were glad, and promised to give him money. So he sought how he might conveniently betray Him.

Mark 14:12 Now on the first day of Unleavened Bread, when they killed the Passover lamb, His disciples said to Him, "Where do You want us to go and prepare, that You may eat the Passover?"

Mark 14:13 And He sent out two of His disciples and said to them, "Go into the city, and a man will meet you carrying a pitcher of water; follow him.

Mark 14:14 "Wherever he goes in, say to the master of the house, 'The Teacher says, "Where is the guest room in which I may eat the Passover with My disciples?"'

Mark 14:15 "Then he will show you a large upper room, furnished and prepared; there make ready for us."

Mark 14:16 So His disciples went out, and came into the city, and found it just as He had said to them; and they prepared the Passover.

Mark 14:17 In the evening He came with the 12.

Mark 14:18 Now as they sat and ate, Jesus said, "Assuredly, I say to you, one of you who eats with Me will betray Me."

Mark 14:19 And they began to be sorrowful, and to say to Him one by one, "Is it I?" And another said, "Is it I?"

Mark 14:20 He answered and said to them, "It is 1 of the 12, who dips with Me in the dish.

Mark 14:21 "The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had never been born."

Mark 14:22 And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, "Take, eat; this is My body."

Mark 14:23 Then He took the cup, and when He had given thanks He gave it to them, and

they all drank from it.

Mark 14:24 And He said to them, "This is My blood of the New Testamenr (new covenant) , which is shed for many.

TEXT: "This is my blood of the covenant"
EVIDENCE: S B C D L W Theta Psi 565 two lat most cop(north) some cop(south)

TEXT: "This is my blood of the new covenant" EVIDENCE: A K P X Delta Pi f1 f13 28 700 892 1010 1241 Byz Lect most lat vg syr some cop(north) most cop(south)

Mark 14:25 "Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God."

Mark 14:26 And when they had sung a hymn, they went out to the Mount of Olives.

Mark 14:27 Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep will be scattered.'

Jesus is referring to

(Zechariah 13:7) "Awake, sword, against my shepherd, and against the man who is close to me," says Yahweh of Armies. "Strike the shepherd, and the sheep will be scattered; and I will turn my hand against the little ones. (WEB)

Mark 14:28 "But after I have been raised, I will go before you to Galilee."

Mark 14:29 Peter said to Him, "Even if all are made to stumble, yet I will not be."

Mark 14:30 Jesus said to him, "Assuredly, I say to you that today, even this night, before the rooster crows twice, you will deny Me three times."

Mark 14:31 But he spoke more vehemently, "If I have to die with You, I will not deny You!" And they all said likewise.

Mark 14:32 Then they came to a place which was named Gethsemane; and He said to His disciples, "Sit here while I pray."

Mark 14:33 And He took Peter, James, and John with Him, and He began to be troubled and deeply distressed.

Mark 14:34 Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch."

Mark 14:35 He went a little farther, and fell on the ground, and prayed that if it were possible, the hour might pass from Him.

Mark 14:36 And He said, "Abba, Father, all things are possible for You. Take this cup away from Me; nevertheless, not what I will, but what You will."

Mark 14:37 Then He came and found them sleeping, and said to Peter, "Simon, are you sleeping? Could you not watch one hour?

Mark 14:38 Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak."

Mark 14:39 Again He went away and prayed, and saying the same words.

TEXT: "he went away and prayed, saying the same words."
EVIDENCE: S A B C K L W X Delta Theta Pi Psi 0112 f1 f13 28 565 700 892 1010 1241 Byz Lect some lat vg syr cop

TEXT: "he went away and prayed."
EVIDENCE: D some lat

Mark 14:40 And when He returned, He found them asleep again, for their eyes were heavy; and they did not know what to answer Him.

Mark 14:41 Then He came the third time and said to them, "Are you still sleeping and resting? It is enough! The hour has come; behold, the Son of Man is being betrayed into the hands of sinners.

Mark 14:42 Rise, let us be going. See, My betrayer is at hand."

Mark 14:43 And immediately, while He was still speaking, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and the scribes and the elders.

Mark 14:44 Now His betrayer had given them a signal, saying, "Whomever I kiss, He is the One; seize Him and lead Him away safely."

Mark 14:45 As soon as He had come, immediately he went up to Him and said to Him, "Rabbi (Rabboni, my teacher, my master) , Rabbi (Rabboni, my teacher, my master) !" and kissed Him.

Mark 14:46 Then they laid their hands on Him and took Him.

Mark 14:47 And one of those who stood by drew his sword and struck the servant of the high priest, and cut off his ear.

Mark 14:48 Then Jesus answered and said to them, "Have you come out, as against a robber, with swords and clubs to take Me?

Mark 14:49 I was daily with you in the temple teaching, and you did not seize Me. But the Scriptures must be fulfilled."

Mark 14:50 Then they all forsook Him and fled.

Mark 14:51 Now a certain young man followed Him, having a linen cloth thrown around his naked body. And the young men laid hold of him,

Mark 14:52 and he left the linen cloth and fled from them naked.

Mark 14:53 And they led Jesus away to the high priest; and with him were assembled all the chief priests, the elders, and the scribes.

Mark 14:54 But Peter followed Him at a distance, right into the courtyard of the high priest. And he sat with the servants and warmed himself at the fire.

Mark 14:55 Now the chief priests and all the council sought testimony against Jesus to put Him to death, but found none.

Mark 14:56 For many bore false witness against Him, but their testimonies did not agree.

Mark 14:57 Then some rose up and bore false witness against Him, saying,

Mark 14:58 We heard Him say, 'I will destroy this temple made with hands, and within three days I will build another made without hands.'"

Mark 14:59 But not even then did their testimony agree.

Mark 14:60 And the high priest stood up in the midst and asked Jesus, saying, "Do You answer nothing? What is it these men testify against You?"

Caiaphas the High Priest Ossuary (Box that carried his Ashes)

Mark 14:61 But He kept silent and answered nothing. Again the high priest asked Him, saying to Him, "Are You the Christ, the Son of the Blessed?"

The high priest being the judge acted like the prosecutor in doing so was breaking thier own oral law

Avot 1:8 Yehudah ben Tabbai and Shimon ben Shatach received [the oral tradition] from them. Yehudah ben Tabbai said: "Do not act as a counselor [when sitting as a judge]. When the litigants stand before you, regard them both as guilty, but when they leave, having accepted the judgment, regard them both as guiltless."

Mark 14:62 Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven."

Jesus here refers to

(Psalms 110:1) <<A Psalm by David.>> Yahweh says to my Lord, "Sit at my right hand, until I make your enemies your footstool for your feet." (WEB)

(Daniel 7:13) I saw in the night visions, and behold, there came with the clouds of the sky one like a son of man, and he came even to the ancient of days, and they brought him near before him. (WEB)

In other words you are judging me but time will come when I will judge you

Mark 14:63 Then the high priest tore his clothes and said, "What further need do we have of witnesses?

high priest tore his clothes .....the high priest was forbiden to tore his clothes so in doing so he broke the law

(Leviticus 21:10) "'He who is the high priest among his brothers, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head hang loose, nor tear his clothes; (WEB)

Mark 14:64 You have heard the blasphemy! What do you think?" And they all condemned Him to be deserving of death.

Mark 14:65 Then some began to spit on Him, and to blindfold Him, and to beat Him, and to say to Him, "Prophesy to us, Christ! Who us it that struck you?" And the officers struck Him with the palms of their hands.

TEXT: "saying to him, 'Prophesy!'"
EVIDENCE: S A B C D K L Pi Psi ("Prophesy to us") 067 f1 ("Prophesy now") 28 1010 1241 Byz lat vg syr(s) ("Prophesy now to us") syr(p) some cop(north) some cop(south) ("Prophesy to us")

TEXT: "saying to him, 'Prophesy now, Christ! Who is it that struck you?'"EVIDENCE: W f13

TEXT: "saying to him, 'Prophesy to us, Christ! Who is it that struck you?'" EVIDENCE: X Delta Theta 33 565 700 892 syr(h,h+) most cop(north) some cop(south)

TEXT: "saying to him, 'Prophesy to us! Who is it that struck you?'"EVIDENCE: Lect

Mark 14:66 Now as Peter was below in the courtyard, one of the servant girls of the high priest came.

Mark 14:67 And when she saw Peter warming himself, she looked at him and said, "You also were with Jesus of Nazareth."

Mark 14:68 But he denied it, saying, "I neither know nor understand what you are saying." And he went out on the porch, and a rooster crowed.

TEXT: "he went outside into the porch, and a rooster crowed."
EVIDENCE: A C D K X Delta Theta Pi Psi^{c} 067 f1 f13 28 33 565 700 1010 1241 Byz Lect most lat vg syr(p,h) one cop(north) some cop(south)

TEXT: "he went outside into the porch."EVIDENCE: S B L W Psi* 892 one lat syr(s) most cop

TEXT: "he went outside into the porch."EVIDENCE: S B L W Psi* 892 one lat syr(s) most cop

Mark 14:69 And the servant girl saw him again, and began to say to those who stood by, "This is one of them."

Mark 14:70 But he denied it again. And a little later those who stood by said to Peter again, "Surely you are one of them; for you are a Galilean, and your speech shows it."

Mark 14:71 Then he began to curse and swear, "I do not know this Man of whom you speak!"

Mark 14:72 A second time the rooster crowed. Then Peter called to mind the word that Jesus had said to him, "Before the rooster crows twice, you will deny Me three times." And when he thought about it, he wept.

Outline of Chapter 15

A. Verses 1-5 Jesus is Delivered to Pilate

B. Verses 6-15 Pilate Delivers Jesus to be Crucified

C. Verses 16-20 Jesus is Mocked

D. Verses 21-32 The Crucifixion of Jesus

E. Verses 33-41 The Death of Jesus

F. Verses 42-47 Jesus is Buried

Mark 15:1 Immediately, in the morning, the chief priests held a consultation with the elders and scribes and the whole council; and they bound Jesus, led Him away, and delivered Him to Pilate.

Mark 15:2 Then Pilate asked Him, "Are You the King of the Jews?" He answered and said to him, "It is as you say."

Mark 15:3 And the chief priests accused Him of many things, but He answered nothing.

Mark 15:4 Then Pilate asked Him again, saying, "Do You answer nothing? See how many things they testify against You!"

Mark 15:5 But Jesus still answered nothing, so that Pilate marveled.

Mark 15:6 Now at the feast he was accustomed to releasing one prisoner to them, whomever they requested.

Mark 15:7 And there was one named Barabbas, who was chained with his fellow rebels; they had committed murder in the rebellion.

Barabbas means "son of his Father"

Mark 15:8 Then the multitude, crying aloud, began to ask him to do just as he had always done for them.

TEXT: "And the crowd came up and began asking"
EVIDENCE: S* B D ("whole crowd") 892 most lat vg cop

TEXT: "And the crowd cried [aloud] and began asking" EVIDENCE: S^b A C K W X Delta Theta Pi Psi f1 f13 28 33 565 700 1010 1241 ("whole crowd") Byz Lect syr

Mark 15:9 But Pilate answered them, saying, "Do you want me to release to you the King of the Jews?"

Mark 15:10 For he knew that the chief priests had handed Him over because of envy.

Mark 15:11 But the chief priests stirred up the crowd, so that he should rather release Barabbas to them.

Mark 15:12 Pilate answered and said to them again, "What then do you want me to do with Him whom you call the King of the Jews?"

Mark 15:13 So they cried out again, "Crucify Him!"

Mark 15:14 Then Pilate said to them, "Why, what evil has He done?" But they cried out all the more, "Crucify Him!"

Mark 15:15 So Pilate, wanting to gratify the crowd, released Barabbas to them; and he delivered Jesus, after he had scourged Him, to be crucified.

Mark 15:16 Then the soldiers led Him away into the hall called Praetorium, and they called together the whole garrison.

Mark 15:17 And they clothed Him with purple; and they twisted a crown of thorns, put it on His head,

Mark 15:18 and began to salute Him, "Hail, King of the Jews!"

Mark 15:19 Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him.

Mark 15:20 And when they had mocked Him, they took the purple off Him, put His own clothes on Him, and led Him out to crucify Him.

Mark 15:21 Then they compelled a certain man, Simon a Cyrenian, the father of Alexander and Rufus, as he was coming out of the country and passing by, to bear His cross.

see notes in Romans 16:13

Mark 15:22 And they brought Him to the place Golgotha, which is translated, Place of a Skull.

Mark 15:23 Then they gave Him wine mingled with myrrh to drink, but He did not take it.

Mark 15:24 And when they crucified Him, they divided His garments, casting lots for them to determine what every man should take.

Mark 15:25 Now it was the 9 Am (3rd hour) , and they crucified Him.

Mark 15:26 And the inscription of His accusation was written above: THE KING OF THE

JEWS.

Mark 15:27 With Him they also crucified two robbers, one on His right and the other on His left.

Mark 15:28 So the Scripture was fulfilled which says, "And He was numbered with the transgressors."

Mark is referring to :

(Isaiah 53:12) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul to death, and was numbered with the transgressors: yet he bore the sin of many, and made intercession for the transgressors. (WEB)

TEXT: omit verse 28
EVIDENCE: S A B C D X Psi Lect two lat syr(s) most cop

TEXT: include verse 28: "·And the scripture was fulfilled which says, 'And he was reckoned with outlaws.'" EVIDENCE: K L P Delta Theta Pi 0112 f1 f13 28 33 565 700 892 1010 1241 Byz most lat vg syr(p,h,pal) some cop(north)

Mark 15:29 And those who passed by blasphemed Him, wagging their heads and saying, "Aha! You who destroy the temple and build it in three days,

Mark 15:30 "save Yourself, and come down from the cross!"

Mark 15:31 Likewise the chief priests also, mocking among themselves with the scribes, said, "He saved others; Himself He cannot save.

Mark 15:32 "Let the Christ, the King of Israel, descend now from the cross, that we may see and believe." Even those who were crucified with Him reviled Him.

Mark 15:33 Now when 12pm (the 6th hour, noon) had come, there was darkness over the whole land until 3:00 PM (the ninth hour) .

Mark 15:34 And at the ninth hour Jesus cried out with a loud voice, saying, "Eloi, Eloi, lama sabachthani?" which is translated, "My God, My God, why have You forsaken Me?"

Jesus is referring to

(Psalms 22:1) <<For the Chief Musician; set to "The Doe of the Morning." A Psalm by David.>> My God, my God, why have you forsaken me? Why are you so far from helping me, and from the words of my groaning? (WEB)

TEXT: "why have you forsaken me?"

EVIDENCE: S A B C K L P X Delta Theta Pi Psi 059 0112 f1 f13 28 33 565 700 892 1010 1241 Byz Lect most lat vg syr(s,p) cop

TEXT: "why have you reproached me?" EVIDENCE: D three lat syr(h)

Mark 15:35 Some of those who stood by, when they heard that, said, "Look, He is calling for Elijah!"

Mark 15:36 Then someone ran and filled a sponge full of sour wine, put it on a reed, and offered it to Him to drink, saying, "Let Him alone; let us see if Elijah will come to take Him down."

Mark 15:37 And Jesus cried out with a loud voice, and breathed His last.

Mark 15:38 Then the veil of the temple was torn in two from top to bottom.

Mark 15:39 So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, he said, "Truly this Man was the Son of God!"

TEXT: "saw that he expired like this"
EVIDENCE: S B L Psi 892 cop

TEXT: "saw that he cried out and expired like this"EVIDENCE: A C D K W X Delta Theta Pi f1 f13 28 33 565 700 1010 1241 Byz Lect most lat vg syr

Mark 15:40 There were also women looking on from afar, among whom were Mary Magdalene, Mary the mother of James the Less and of Joses, and Salome,

Mark 15:41 who also followed Him and ministered to Him when He was in Galilee, and many other women who came up with Him to Jerusalem.

Mark 15:42 Now when evening had come, because it was the Preparation Day, that is, the day before the Sabbath,

Mark 15:43 Joseph of Arimathea, a prominent council member, who was himself waiting for the kingdom of God, coming and taking courage, went in to Pilate and asked for the body of Jesus.

Mark 15:44 Pilate marveled that He was already dead; and summoning the centurion, he asked him if He had been dead for some time.

Mark 15:45 So when he found out from the centurion, he granted the body to Joseph.

Mark 15:46 Then he bought fine linen, took Him down, and wrapped Him in the linen. And he laid Him in a tomb which had been hewn out of the rock, and rolled a stone against the door of the tomb.

Mark 15:47 And Mary Magdalene and Mary the mother of Joses observed where He was laid.

Outline of Chapter 16

A. Verses 1-8 The resurrection

B. Verses 9-11 Jesus appears to Mary Magdalene

C. Verses 12 -13 Jesus appears to two disciples

D. Verse 14 Jesus appears to the disciples

E. Verses 15-18 The great commission

F. Verses 19-20 The ascension of Jesus to heaven

Mark 16:1 Now when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome bought spices, that they might come and anoint Him.

TEXT: "And when the sabbath was past, Mary Magdalene, and Mary the [mother] of James, and Salome bought spices" EVIDENCE: S A B C K L W Delta Pi Psi f1 f13 28 33 700 892 1010 1241 Byz Lect two lat vg syr(s,p,h) some cop(north) cop(south)

TEXT: "And they went and bought spices" EVIDENCE: D three lat

TEXT: "And when the sabbath was past, Mary Magdalene, and Mary the [mother] of James, and Salome went and bought spices"EVIDENCE: Theta 565 three lat syr(pal) cop(north)

Mark 16:2 Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.

Mark 16:3 And they said among themselves, "Who will roll away the stone from the door of the tomb for us?"

Mark 16:4 then looking up, they saw that the stone had been rolled away--for it was very large.

Mark 16:5 And entering the tomb, they saw a young man clothed in a long white robe sitting on the right side; and they were alarmed.

Mark 16:6 But he said to them, "Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He is risen! He is not here. See the place where they laid Him.

Mark 16:7 "But go, tell His disciples--and Peter--that He is going before you into Galilee; there you will see Him, as He said to you."

Mark 16:8 So they went out quickly and fled from the tomb, for they trembled and were amazed. And they said nothing to anyone, for they were afraid.

Mark 16:9 Now when He rose early on the 1st day of the week, He appeared 1st to Mary Magdalene, out of whom He had cast 7 demons.

TEXT: include verses 9 through 20
EVIDENCE: A C D K W X Delta Theta Pi f1 f13 28 33 565 700 892 1010 Byz some Lect most lat vg syr(c,p,h,pal) most cop

TEXT: omit verses 9 through 20 EVIDENCE: S B 304 2386 most Lect(?) syr(s) one cop(south), one lat

TEXT: include the following plus verses 9 through 20: "But they reported briefly to Peter [and] those around [him] all that they had been told. And after this, Jesus himself also sent out through them, from east even to west, the sacred and imperishable preached message of eternal salvation. Amen."
EVIDENCE: L Psi 099 0112 274margin 579 one Lect syr(h)margin some cop

Mark 16:10 She went and told those who had been with Him, as they mourned and wept.

Mark 16:11 And when they heard that He was alive and had been seen by her, they did not believe.

Mark 16:12 After that, He appeared in another form to 2 of them as they walked and went into the country.

Mark 16:13 And they went and told it to the rest, but they did not believe them either.

Mark 16:14 Later He appeared to the 11 as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.

> Codex Washingtonianus , or Freer Gospel dating late 4th to 5th Century states "And they excused themselves, saying, "This age of lawlessness and unbelief is under Satan, who does not allow the truth and power of God to prevail over the unclean things dominated by the spirits. Therefore reveal your righteousness now." They spoke to Christ; and Christ responded to them, "The limit of the years of Satan's power is completed, but other terrible things draw near. And for those who have sinned I was handed over to death, that they might return to the truth and no longer sin, in order that they might inherit the spiritual and incorruptible glory of righteousness in heaven."

Mark 16:15 And He said to them, "Go into all the world and preach the gospel to every person (creature) .

Mark 16:16 "He who believes and is baptized will be saved; but he who does not believe will be condemned.

Mark 16:17 "And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues;

Mark 16:18 "they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."

Notice : "And these signs will follow those who believe " Are there still believers in our time yes there are. But some might state oh this passage doesn't belong in the Gospel of Mark but was added much later. They say that because it is missing in Codex Vaticanus and Codex Sinaiticus but nearly all other manuscripts have them. Which by the way includes

EVIDENCE: A C 2 D(supp) K ,W ,X ,Theta, Pi, f 1, f 13, 28, 33,565 ,700, 892, 1010, 1241, Byz, Lect, most lat vg , syr(c,p,h,pal)

Martin Luther the Reformer (1483-1546) in his sermon on Mark 16: 17-18 states That the Christian in general has the power to exhibit these signs when the need arises.

(" How shall we proceed here that we may preserve the truth of this passage? The Lord says all these signs shall accompany them. Now we know that the apostles did not present all the signs, and if the passage shall stand literally, then few believers will be cleared and few saints be entitled to heaven; for these signs, one and all, have not accompanied them, though they have had power to work signs, and have exhibited some of them. These words, therefore, do not refer to the Church as a whole, but to persons separately. If there is a Christian who has faith, he shall have power to do these accompanying miracles, and they shall follow him. Christ says, "He that believeth on me, the works that I shall do, shall he do also." The Lord has given Christians power also against the unclean spirits. There was once a patriarch in the wilderness, who, when he met a serpent, took it in both hands and tore it in two, saying, What a fine thing it is to have a clear and guiltless conscience. So, where there is a Christian, there is still the power to work these signs if it is necessary. But no one should attempt to exercise this power if it is not necessary. The apostles did not always exercise it, but only made use of it to prove the Word of God, to confirm it by miracles. "They went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following." Since the gospel has now been spread abroad, and made known to all the world, there is no need of working miracles as in the apostles' time. Then let no one without pressing need undertake to work wonders. I know not what I shall say about those who venture to do signs where they are not necessary……..)

Mark 16:19 So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God.

Mark 16:20 And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen.